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THE DUST OF DESIRE

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THE DUST OF DESIRE

OR IN

THE DAYS OF BUDDHA

BY
EVELYN S. KARNEY, C.E.Z.M.S.
Author of "Broken Snares," etc

FOREWORD BY THE REV.
W. ST. CLAIR TISDALL, D.D

PREFATORY ARTICLE BY THE REV.
W. O. E. OESTERLEY, D.D

LONDON: ROBERT SCOTT
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"Most good is the brisk wholesome service of fear,
And the calm wise obedience of conscience is sweet,
And the good are all worships, all loyalties dear,
All promptitudes fitting, all services meet.

"But none honours God like the Thirst of Desire,
Nor possesses the heart so completely with Him,
For it burns the world out with the swift ease of fire,
And fills life with good works till it runs o'er the brim."

—Faber.

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FOREWORD

MISS KARNEY is already well known as the writer of more than one work, in which she has very successfully given the people in England some idea of the way in which the Gospel brings light into darkened hearts and homes in heathen lands. In her present book she takes us back to the days of Gotama Buddha himself, and she represents Buddhism (at its best) in its influence on family life.

The Authoress has evidently studied early Buddhism with much care, and the numerous references she gives to standard works, and especially to the Buddhist scriptures, suffice to prove the accuracy of her sketch.

The reader cannot fail to notice how strikingly even an enlightened Judaism (foreshadowing the further light of the Gospel) contrasts with the gloom and despair inculcated and engendered by Buddha's cheerless creed.

W. ST. CLAIR TISDALL.

BEDFORD,

November, 1911.



PREFACE

VISĀKHĀ and her husband are fictitious characters. They are not the notable Visākhā and Menḍaka who figure so largely in the Sacred Books. But it was convenient to call the leading characters by well-known names.

The wording is taken as much as possible from the ancient Buddhist writings, so it is necessarily fantastic and flowery. Also, for this reason, there are many phrases and sentences taken out of the Sacred Books which are not in inverted commas, as to use them throughout would be awkward and bewildering.

Jotiya's mother's funeral is taken from the account of Pasenadi's grief over the death of his grandmother. Jotiya is a fictitious character.

There are a few slight anachronisms. It was premature to make the mourners at Jotiya's mother's funeral sing stanzas from the Dhammapada before the Buddha and his teaching had entered the town. The quotation on page 69, " Being your own Lamp

abide ye as your own Refuge," and the illustration of the chariot to explain the doctrine of the delusion of self, ought not to be in the book, as the former were almost the Buddha's last words, and the illustration was taught by the Sage Nāgasena probably about 400 years after the Buddha's death. But the mournful stanzas of the Dhammapada were such as any Indian might have sung. The words, "Being your own Lamp, abide ye as your own Refuge," may well have been on the Buddha's lips many times before the last famous occasion when he said them to Ānanda, and the apt illustration of the chariot may have been used by many Buddhist teachers before Nāgasena.

The old woman's picture of her baby son, on page 44, comes from Tulasi Dāsa's description of the infant Rāma. Tulasi Dāsa did not live until the days of Shakespeare; but the Eastern beauty of the words makes them fitting to put into the mouth of an Indian woman.

The chronology of the Buddha's life is so vague that names of persons and places have been avoided as much as possible. The story is supposed to have taken place any time after Devadatta's treachery. The scene is in the Sacred Land of Buddhism—near Benares.

Bhikkhu should be monk, mendicant or ascetic—not priest. There is no sacrificing priesthood

in Buddhism, and the monk is merely seeking his own release. They are useful to the laity, who can obtain merit through giving them alms and listening to them while they read or preach the Law ; but they are in no sense a sacrificing priesthood.

It is curious to notice that with us, dwellers in a cold land, to be *warm* hearted is the greatest praise, but an Indian's aim was to gain the *cool* of Nirvāṇa.

Some may think that Visākhā grasped the Truths taught by the Jew too rapidly, but not those who have seen the hearts of Buddhists of to-day turn to the truths of the Gospel. Bishop Claughton says : " Directly you bring to their minds the great truths of religion they recognize them : the idea seems to come back to them not as a new discovery, but as something they had known before and lost." -

In the *Maha Bodhi Magazine* (Jan. 1910), Dr. Paul Dahlke tells us that Buddhism is " without God, or faith, or prayer, and yet offers the most perfect salvation." Buddhism is in a sense a perfect salvation. After a battle, humane men seek to relieve suffering men and horses. The horses they save from their suffering by putting a bullet through their heads. The salvation is perfect ; they cease to suffer. The men they carry away, groaning and sighing, to endure long days and

nights of sickness and woe, soothed and made as easy as possible by kind loving care. The salvation is temporally imperfect, but the day will come when the sick men will arise strong and joyful to do the work to which God has called them. Buddha saves his followers by a merciful bullet ; Christ saves His by nursing them back to health and strength.

I wish to express my grateful thanks to *Rev. W. St. Clair Tisdall, D.D.*, for reading the MS. and for giving me many valuable suggestions. I am indebted to him for the use of some of the translations from Buddhist works which are to be found in "The Noble Eightfold Path." I am also grateful to The *Clarendon Press* for permission to quote from the translations from the Sacred Books of the East edited by Professor Max Müller ; to *Professor C. R. Lanman*, of Harvard University, for the quotations from "Buddhism in Translations," by Henry Clark Warren ; to *Mr. John Murray* for permission to use extracts from "Buddhism," by Sir M. Monier Williams ; and to the *Church of England Zenana Missionary Society* for the use of the hymn in Chapter xvii from "Dil Ruba." All the translations are from the Sacred Books of the East, edited by Professor Max Müller, unless some other source is specially mentioned.

E. S. K.

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PREFATORY ARTICLE

BY

THE REV. W. O. E. OESTERLEY, D.D.

EVEN a slight knowledge of the religion of Buddha is sufficient to show how much there is in it that is attractive, and even fascinating. To the mystic, to the philosopher, to the moralist, as well as to the religiously-minded, there is an immense deal that appeals. But it must be confessed that alongside of the attractive features of Buddhism, there is very much indeed that is positively repellent ; if Buddhism has a certain vogue among some who live in European countries to-day it is because they have adopted an eclectic form of that faith which is far from being identical with any of the various forms of Buddhism such as exist in Burmah, India, Central Asia, China, Japan, Korea, Tibet, and elsewhere ; for it is a fact to be remembered that Buddhism varies according to the different countries in which it exists.

The writer of the charming story told in the following pages places her readers within a mental atmosphere in a way which only one thoroughly

conversant with the subject treated of is able to do ; she shows the essential inadequacy of Buddhism, not by means of argument, but by telling a story full of deep pathos, in which the heroine is brought through the stress of sorrow to yearn for a hope which the religion of Buddha could not offer. It will help to the understanding and appreciation of her story if it is prefaced by a few words regarding the founder of Buddhism, and of the religion which he founded.

The word " Buddha " is not a proper name, as is often supposed, but a descriptive title, and means " a wise," or " an enlightened " one. There were Buddhas before " Buddhism," as a religion, came into existence ; but *the* Buddha, *par excellence*, was Gautama. He was born about the year B.C. 560 ; the place of his birth had long been forgotten, but was identified as recently as the year 1895, when a pillar was discovered which had been set up by the Buddhist Emperor Asoka (he reigned from B.C. 273-231) during a pilgrimage undertaken with the purpose of visiting all the sacred sites connected with Gautama, and worshipping at them. This pillar was erected in the Lumbini Grove, near the ancient town of Kapilavastu, and upon it is the following inscription, the letters of which are as clear and legible as possible—

" The King Devānampiya-Piyadassi, when he was twenty-years-anointed, did [this place] the honour of coming [here] in person. Because Buddha was born here, the Sakya¹ saint, he caused

¹ Gautama's father was chief of the Sakya clan.

a stone surrounding and screening wall to be made, and a stone pillar to be set up. Because the Blessed One was born here, he made the village Lummini free of rent and entitled to the [King's] eighth share [of the grain]."¹

Besides the chief title of "the Buddha," which he received after having attained to perfect wisdom under the Bodhi-tree ("the tree of knowledge and enlightenment"), he received also those of *Sākya-muni* ("the sage of the Sakyas"), *Siddhārtha* ("he who has accomplished his aim"), *Samana* ("the ascetic"), and others. Gautama had at least one wife, Yasodhara, and at least one son, Rāhula, who was born to him when he was twenty-nine years of age. It was at this age, we are told, that he became convinced of the vanity of fleeting life, and of all human aims, and determined therefore to forsake his home, and meditate in silent solitude, so that he might obtain "the highest immortality." He goes to take a final farewell from his wife and child, but finding both asleep he refrains from awaking them lest his wife should, by her loving entreaties, shake his resolution. This was Gautama's "Great Renunciation." Māra, the god of desire, sought, it is said, to deter him from his purpose by promising him universal dominion, but in vain. For six years he lived a life of great asceticism—hoping thereby to attain to the Truth; but at the end of that time he gave up this "great struggle" as useless; "the six years which the Great Being thus spent in austerities were like

¹ *Journal of the Royal Asiatic Society*, 1908, p. 486.

time spent in endeavouring to tie the air into knots. And coming to the decision, 'These austerities are not the way to enlightenment,' he went begging through villages and market-towns for ordinary material food, and lived upon it."¹ Now Gautama went and sat alone under the sacred Bodhi-tree, and in solitary meditation gave himself up to the attainment of supreme wisdom. The Mahā-Vagga, 1 i., tells us that after attaining complete intelligence, the Buddha sat cross-legged on the ground under the Bodhi-tree for seven days, absorbed in meditation, and enjoying the bliss of enlightenment.² After fasting forty-nine days he went to Benares, where he was joined by five friends with whom he had been together during the six years spent in ascetic living after he first left his home. These five ascetics constituted, with Gautama, "The first six members of the *Sangha*, or fraternity of men seeking release from the misery of existence by cœnobitic monasticism."³ To these Bhikkhus ("monks") he addressed his first recorded words of instruction, known as "the discourse which set in motion the wheel of the law," in which he describes the eight-fold path which is the middle course between the extreme of a life devoted to pleasure and self-indulgence, and the extreme of a life in which self-mortification is the one aim. Not long after this, his first discourse,

¹ *Jātaka*, i. 67 ; H. C. Warren, *Buddhism in Translations*, pp. 70 f.

² Monier-Williams, *op. cit.*, p. 39.

³ Monier-Williams, *op. cit.*, p. 42.

we read of Gautama having a following of sixty monks whom he sent to proclaim his teaching. Then, after going forth himself and making many converts, he uttered the celebrated "Fire-Sermon," which is the key to the meaning of *Nirvana*, the state which extinguishes the fires of lust and every other passion, and puts an end to all re-birth; ¹ in this sermon Gautama compares all life to a flame, and insists on the duty of extinguishing not only all the fires of lust, but with it also the fires of all existence; the one and only way to become capable of doing this is to lead the life of a monk in celibacy, for, as he taught later on, married life should be shunned as if it were "a burning pit of live coals."

Among Gautama's followers were two who came to be known as the "chief disciples"; these were Sāriputta and Moggallāna; and one of the chiefs of the sixteen leaders among the eighty "great disciples" was his cousin Ānanda.² Gautama lived to be over eighty years of age; when he realized that the time had drawn near for him to die, he said to Ānanda: "It may be, Ānanda, that in some of you this thought may arise, 'the words of our teacher are ended; we have lost our

¹ Two states precede this: *Upasama*, insight, wisdom, and quietude; *Sambodhi*, knowledge and perfect enlightenment.

² See the Appendix, p. 153 below, where he is spoken of as the *Arhat*, i.e., one who has reached the fourth and highest stage of inner sanctification; the word means "the most deserving," i.e., one who has attained to the highest merit.

master.' But it is not thus. The truths and the rules of the Order, which I have taught and preached, let these be your teacher, when I am gone"; then, turning to the assembled monks, he said: "Behold now, O monks, I exhort you:—Everything that cometh into being passeth away; work out your own perfection with diligence."¹ Then he left his disciples and his work to attain *Parinirvana*, the supreme state which is reached only at death, when the body is dissolved. Under the direction of Ānanda his body was carried outside the city to the east and placed on the funeral pile of many perfumes.

The teaching of the Buddhist religion, put very shortly, may be described as follows. It has for its kernel the question of deliverance from existence. If it be asked why it should be necessary to be delivered from existing, the answer is, because *all existence means suffering*, sorrow, and pain. Every form of existence must, therefore, be destroyed. The first thing that the true Buddhist must aim for is to attain to the knowledge of the fact that to live, in any form, is to suffer. He who has not learned to realize this is blind. If, now, according to the Buddhist religion, every form of existence is a misery, and should by the right-minded be destroyed, the question naturally arises, why does not every faithful Buddhist, as soon as he attains to the knowledge of the folly of living, commit suicide? The answer

¹ Monier-Williams, *op. cit.*, p. 50; H. C. Warren, *op. cit.*, pp. 95 ff.

is that he would be no better off if he did, because Buddhism teaches the doctrine of re-birth. When a man dies—and it would be the same if he took his own life—he begins a new life, and thus a new period of suffering. Is there, then, no hope of deliverance, it will be asked? Here we reach the central problem of Buddhism, which is: How can every form of existence be obliterated, done away with, annihilated? We come now to the second great foundation principle of Buddhism: *Suffering originates through Desire*. Because man desires, therefore he clings to life, existence. Herein lies the root and cause of suffering. Therefore, as a third foundation principle of Buddhism, it is taught that *in order to conquer suffering man must root out desire*. By so doing it is possible to annihilate the very principle of existence; for, according to Buddhist teaching, man is not immortal, he has no soul which cannot die; as long as there is desire in a man it enforces existence; if he dies, the desire which he had in him occasions re-birth; and in his new existence he may be another man, or some kind of animal; his new state corresponds to the kind of desire by which he was governed in his former state; upon his actions (*Karma*) depends what he will be in his new existence. Then, it will be asked: How can one annihilate not only every form of existence, but above all, every kind of desire, which is the cause of existence? Now comes the fourth foundation principle of Buddhism: *Persevere in the eight-fold path*; this consists in right belief,

right resolve, right speech, right action, right manner of life, right energy, right mindfulness, right mental concentration. He who would walk on this path must cut himself off from every tie—wife, children, friends, calling; and this must be done by becoming a monk (*Bhikkhu*),¹ and living according to the rules laid down.² But the most important duty of the monk is the exercise of Meditation (*Dhyāna*), inner mental concentration; there are four stages in this, they are, in the words of Sir Monier-Williams, as follows: “The first stage of *Dhyāna* consists in fixing the mind and at the same time exercising the thinking faculties on some object, in such a way that a state of ecstatic joy and serenity is attained. The second consists in concentrating the mind or soul so intensely on itself that the thinking faculties cease to act, and only ecstatic joy and serenity remain. In the third, nothing remains but perfect serenity. The fourth is a trance-like condition of utter indifference and torpor, in which there is neither any exercise of thought, nor any conscious joy or serenity, but the whole being is released from the fetters of sense, and soars to a transcendental condition, characterized by latent energy and a power of working miracles.”³ Hereafter follow four further stages of deepest knowledge and in-

¹ In the case of a woman, she must become a nun (*Bhikkhuni*).

² These are many in number; they are summed up by what is known as the Ten Commandments of Buddhism.

³ *Op. cit.*, p. 209.

sight, and then *Nirvana* (properly, "that which extinguishes") is reached; this is attainable on earth; it is only the supreme state of *Parinirvana* which cannot be attained excepting by the dissolution of the body.

This very cursory glance at what Buddhism means may, it is hoped, help the reader to appreciate the following pages. It only remains to add that the authoress, in connecting a Jew with the climax of her story, is not, as some might think, guilty of an anachronism; Jewish tradition tells us that the original settlers of the Jewish race in India were Israelites of the first captivity, which began in 597 B.C.; that it is highly probable that Jewish merchants were not unknown in India during the sixth century B.C. can be seen by consulting *The Jews in India and the Far East*, by the Rev. J. Henry Lord.¹

W. O. E. OESTERLEY.

¹ Reference may also perhaps be made to a paper "The Jews in India," read at the Pan-Anglican Congress, by the present writer, and published by the S.P.C.K.



THE FIVE BEAUTIES

"How can a human being find delight
In such a life, vain as a watery bubble?"

Bhartri-hari (*Vairāgya-śataka*, iii. 50), translated in Sir M.
Monier Williams' "*Buddhism*."

"There is, there must be, an escape!
Impossible there should not be!
I'll make the search and find the way,
Which from existence shall release!"

Introduction to the Jātaka, translated in "*Buddhism in Translations*," Henry Clarke Warren.

THE DUST OF DESIRE

I

THE FIVE BEAUTIES

VISĀKHĀ caught her infant son in her arms, and in an ecstasy of joy held him above her head to greet his father, the beloved of her soul. Menḍaka's eyes brightened, for she was delightful and charming—the mother of his son.

He took the child that his wife held towards him and going into the house sat down and waited while Visākhā brought him the excellent meal her female slaves had been preparing—sweet food, both hard and soft. She herself waited on him as a good wife should; but when the meal was over he drew her to his side, and as she knelt gazing into his face he fondly touched her hair and lips and teeth and skin. Visākhā laughed gleefully, for she could follow his thoughts. She knew herself to be possessed of the “five beauties,”¹ and as he gently removed the restraining band her hair, beauti-

¹ For description of “Five Beauties” see Buddhaghosha's comment on Dhammapada, 53.

ful as a peacock's tail, fell in a dark shower to the bottom of her tunic. Her lips, bright red like gourds, even teeth, and smooth skin were all perfect even to his fastidious touch. "You cannot touch the fifth beauty, my lord," she said mischievously. "Neither for years to come can you tell if I am possessed of it. My beauty must be fresh when I have borne ten sons, and to-day I am only possessed of this one." Her eyes wandered from her husband to her baby, and she bent down until his eager, jerky fingers entangled themselves in the beautiful hair.

"Though her beauty be fresh when she has borne ten sons, yet time will destroy her even skin and her red lips. Her wonderful hair and her white teeth will drop like falling leaves, yea, even as mine have dropped." Husband and wife shudderingly gazed at a decrepit old woman—bald, toothless and with shrivelled skin. For a moment she held her staff aloft as if it were a prophet's wand, and then hobbled away muttering : "Birth, decay, death, grief, lamentation, suffering, dejection and despair."¹

Visākhā trembled from head to foot and then a look in her husband's eyes summoned all her courage, for it was the look she feared far more than any old woman's dismal prophecies.

"Beloved," she cried, "heed her not. She

¹ Mahā-Vagga, i. 21, 2.

is old and childless, loveless and alone. With you and your son at my side I can never become like her. Will not my love for my dear ones make me beautiful even if my skin is shrivelled and my teeth gone? Will not your love for me see my youth and beauty even when to the outside world only the shades of it remain. That is what must be meant by the 'beauty of youth' beloved. It is love that never grows old. While I am beautiful to you and to your son, I care not for aught else."

Her soft touch, her fervent words and her loving eyes wrought wonders, and the deep melancholy faded out of the householder's eyes.

He turned to her with a smile and was about to answer her love with his love, when a noise of shouting, wailing and music fell upon his ears. Visākhā sprang up and ran to the door. She stood for a moment watching and looking back over her shoulder, said: "It is a funeral procession. Alas Jotiya has lost his mother, and she was moreover dear and delightful to him. If it had been possible he would have prolonged her life even at the cost of his choicest elephant, his best horse, or even half his treasure." ¹

Meṇḍaka arose and came to her side. Jotiya had spared no pains over his beloved mother's funeral, and the wailing was terrible to hear.

¹ From Saṃyutta-Nikāya (adapted).

" This body is wasted, full of sickness, and frail ; this heap of corruption breaks to pieces, life indeed ends in death.

" Death carries off a man who is gathering flowers, and whose mind is distracted, as a flood carries off a sleeping village.

" Death subdues a man who is gathering flowers, and whose mind is distracted, before he is satiated in his pleasures."¹

" Dear girl," groaned Menḍaka almost reeling into the house. " I can bear it no longer ; I *must* seek deliverance." Visākhā's arms were round his neck in a moment and pillowing his head on her soft warm shoulder she soothed him as a mother soothes her babe. Her smooth cheek touched his own. Her hands moved up and down in loving gestures, and the tiny bells on her ankles tinkled as her agitated body swayed to and fro with its beloved burden. " Would you be delivered from me and your son ? " she wailed. " If age and death and separation must come why hurry them to your side. If you leave me my beauty will fade and life will be a living death. You have me and our son now. Why trouble about the days to come ? "

At this moment a slave girl stood at her side. " Madam, verily, the babe is sick," she said.

Visākhā sprang to her feet and followed breath-

¹ Dhammapada, 148, 47, 48.

lessly. The babe lay in a slave girl's arms, feverish, restless, and panting for breath. Fever and sickness were all around Visākhā ; but she had had little to do with them before, in her short seventeen years of life, as spoiled daughter and petted wife, and that sickness should dare to touch an object of her love seemed to her an almost incredible thing. Her red lips blanched as she took the babe in her arms sure that, inexperienced as she was, her son was safer with her than with any other. All night long she sat and watched him, rocking him to and fro, and administering the medicine the physician prescribed. The slaves ran about searching for the roots and leaves and fruits the physician demanded, and cooking decoctions for the babe to drink.

The householder came and stood watching the feverish, restless little form tossing to and fro. " O my lord," cried Visākhā looking up, " he must not die, your son and mine. He will surely recover."

Menḍaka turned away. " Sickness, old age, and death. Alas what danger, alas what distress ! What misery to be born again," he murmured. " I *will* seek deliverance."

Morning broke at last, and the babe sank into a quiet slumber. Neighbours came in to counsel the young mother. Then as the child still slept they stayed on to talk.

"Visākhā," they said, "have you seen the ascetics who came yesterday? They are bald headed and their yellow robes light up the town like lamps.¹ Having left son and wife, father and mother, wealth and corn, and relatives, the different objects of desire, they wander alone like a rhinoceros.² Their countenances are serene. They have found deliverance."

Visākhā's heart stood still. "Where is the householder?" she cried anxiously. The slaves answered quickly: "He has gone out, doubtless he seeks a new physician for the child." But Visākhā knew better. "Having left wife and son . . . they have found deliverance," the women had said, and she lifted up her voice and wept.

¹ Milindapañha. ² Khaggavisāṇasutta of the Sutta-Nipāta.

ĀNANDA

“ For a long time, Ānanda, have you been very near to me by acts of love, kind and good, that never varies, and is beyond all measure. For a long time, Ānanda, have you been very near to me by words of love, kind and good, that never varies, and is beyond all measure. For a long time, Ānanda, have you been very near to me by thoughts of love, kind and good, that never varies, and is beyond all measure.”

*Buddha's parting words to Ānanda.
Mahā-Parinibbāna-Sutta, v. 35.*

II

ĀNANDA

ALL through that long day Visākhā sat with torn heart. When the babe was restless or moaned with pain her whole care was given to soothing him, but when he lay still in her arms her thoughts wandered after that other dear one who had left her to bear her grief alone.

Ever since her marriage this shadow had hung over her otherwise cloudless life. Her love made her quick to read the shades of melancholy that darkened her husband's handsome eyes when he sought to solve the problem of existence. She knew by the uncanny look and contracted pupils when he was trying to grasp *himself*. "Who am I? I, Menḍaka." She had seen old men like it, and even men in the prime of life who had thrown up employment and loved ones in disgust and wandered forth to seek the answer to life's riddle alone. But why should he, Menḍaka, her beloved, feel this unrest, while she radiant in her five beauties, and the babe with his clinging, helpless charms

were at his side ? It is fit for old men to go out into the homeless state, and one gained merit by giving them alms. But—and she burst into the one cry with which she ever sought to drive the gloom from those mournful eyes. “ He has me and the boy. What does he want more ? ”

The shades of evening were drawing in, when a tender-hearted slave lifted the tiny lifeless form out of his mother’s arms, but, before the customary wailing had begun, a woman rushed breathlessly into the house. “ The householder has become an ascetic,” she cried. “ He has donned the yellow robe. He has gone out into the homeless state. He seeks deliverance ! ”

For days Visākhā lay in a critical state. The double shock breaking in upon the peace of her young life had utterly unnerved her. “ Oh, where is my son, where ? ” was followed by, “ O beloved of my soul, where are you ? You had me and our son, were we not enough for you ? If you had not left us the child would not have died. He could not have died if your love and mine had held him. O beloved, why did you leave me alone ? My son has gone, and my lord has left me alone.”

Her mother strove to soothe her with loving caresses, but Visākhā pushed her away. “ Why has my lord left me alone ? ” she wailed.

It seemed as if Visākhā had spoken truly, and,

with her lord, beauty and life had fled. The smooth skin had roughed with fever, the rosy lips were pale, and lustre had fled from hair and eyes. The sparkling, vivacious beauty had gone, and it was a very shadow of her former self that crept out and leaned a weary head against the doorpost. The slave girls shook their heads and sighed. They missed the merry tinkle of the bells as she tripped from room to room. They missed her pretty imperious ways and the sudden generous impulses of her capricious heart. In everything but her faithful love Visākhā had been as wayward as a child.

Morning after morning she crept to the doorway and her weary eyes watched the passers-by. She refused to wear any jewels or to touch the dainties they brought her. "I will eat what my lord eats," she said, and ate sparingly of curry and rice out of an earthen bowl. As the days went on the women began to whisper of another husband for her; but none dared mention it to Visākhā. They began to point her out to their young daughters as a model of wifely affection. "Husband-honourer" was the title they gave her in their simple hearts.

But Visākhā heeded them not. Their kindly talk fell on deaf ears, and her dark eyes never failed to scan the passengers up and down the road. In

those days almost every second man was a Bhikkhu, for a wealthy convert knowing that " the Tathāgata takes pleasure in solitude " ¹ had given a large park for the use of the Buddha and his mendicants, and morning after morning they paced to and fro stopping at the entrance to the houses in a voiceless plea for alms.

So it came to pass that Visākhā became familiar with the life and walk of the yellow-robed throng. Occasionally a more conspicuous saint would pass her door, Sāriputta and Moggollāna and sometimes the beloved Ānanda. Ānanda always seemed to call out the only spark of interest remaining in Visākhā's heart.

Why was he different from the others? His face lacked the venerable Mahā-Moggollāna's serenity and the venerable Sāriputta's power. He had none of Anuruddha's dreamy mystic air; but he had something they had not. Something that won Visākhā's heart ten thousand times more than the detached tranquillity of the other saints. One day as he passed she suffered her eyes to rest on him wondering that such wrinkles yet remained in the face of one who was without desire; and as she gazed, he raised his head, and looked at her, and at the sight of her sad eyes, and weary attitude, there leapt into his eyes a look of tender compassion,

¹ Culla-Vagga, vi. 4, 7.

that soothed and comforted her broken heart. For one moment he looked as if he would have gone to her, and comforted her, even as a father would a sick child ; but instantly his eyes dropped, and he went on with measured step and stately mien ; for had he not asked his master what his conduct should be on meeting a woman ?

“ How are we to conduct ourselves, Lord, with regard to womankind ? ”

“ Don't see them, Ānanda.”

“ But if we should see them, what are we to do ? ”

“ Abstain from speech, Ānanda.”

“ But if they should speak to us, Lord, what are we to do ? ”

“ Keep wide awake, Ānanda.” ¹

¹ Mahā-Parinibbāna-Sutta, v. 23.



THE HOMELESS STATE

“ Restrained of hand, restrained of foot,
Restrained of voice, restrained in all,
Reflective, calm, content alone,
'Tis he that is a priest in truth.”

Dhammapāda, 362, translated in “ *Buddhism in Translations*.”

“ Take pattern by the moon, O priests, when ye go
a-begging. Hold aloof, O priests, both in body and in
mind, never weary your welcome, nor be impudent to your
benefactors.”

Samyutta-Nikāya, xvi. 3, translated in “ *Buddhism in Transla-
tions*.”

III

THE HOMELESS STATE

AS Visākhā grew stronger she began to take a little pleasure in watching the Bhikkhus. "What if I watch to see if my lord can find what he seeks!" she said. The greater number of the monks were grave, recollected, self-controlled. With mind alert, they received and ate their alms. They walked silently among the houses without swaying their bodies, they sat without lolling, they went straight from house to house and made their food into round mouthfuls and not too large balls. They were gentle and courteous to man and beast and careful not to destroy vegetable life.¹

Their needs were very simple :—

"Robes, three in all, the bowl for alms,
The razor, needle and the belt,
And water-strainer,—just these eight
Are needed by th' ecstatic monk."²

The most earnest among them endeavoured to

¹ Pātimokkha.

² From Introduction to the Jātaka, translated in *Buddhism in Translations*.

walk winning the minds of men with their advancing and retiring, with their looking and their gazing, with their drawing in their arms and their stretching out their arms; and having their eyes cast down and perfect in deportment.

Visākhā watched them curiously. Their whole thoughts seemed to be taken up with remembering the hundreds of little useless rules. Visākhā heard one young monk muttering some of the rules anxiously to himself as he passed:—

“ ‘Without nibbling at the balls of food will I eat.’

This is a discipline which ought to be observed.

‘Without shaking my hands about will I eat.’

This is a discipline which ought to be observed.

‘Without scattering lumps of boiled rice will I eat.’

This is a discipline which ought to be observed.

‘Without putting out my tongue will I eat.’

This is a discipline which ought to be observed.

‘Without smacking my lips will I eat.’

This is a discipline which ought to be observed.”¹

This earnest young ascetic interested her and she watched him as he stood to receive his alms and noted how truly “paying attention to his bowl”² he received his alms. On other days she would see conscientious monks limping up or groping along with blinking eyes, not daring to use ointment, shoe linings,³ or eye salves,⁴ until they had

¹ Pātimokkha. Sekhiyā Dhammā, 45-50.

² Pātimokkha. Sekhiyā Dhammā, 32. ³ Mahā-Vagga, v. 3, 2.

⁴ Mahā-Vagga, vi. 11, 2.

told the Worshipful One and he had sanctioned their use.

Once she saw a leprous diseased man sitting crouched over his meal in the shadow of a doorway. Now, at that time, a strenuous Bhikkhu was walking among the houses. As the elephant lifts up his foot with care, and puts it down with care, just so this Bhikkhu was earnest in effort, mindful and self-possessed in lifting up his feet and putting them down, in going and in returning.¹

According to the rule of the Buddha he begged straight from house to house.² As he paced with downcast eyes he at length stood before the leper that he too might gain merit by offering his gift. The poor creature eagerly stretched out his mortifying hand and as he did so a finger broke off and fell among the food.³

The Bhikkhu, having finished his round, with a serene countenance ate from the bowl that contained the loathsome finger. This monk was near to gaining the Tenth Perfection—Indifference.

" Just as the earth, whate'er is thrown
Upon her, whether sweet or foul,
Indifferent is to all alike,
Nor hatred shows nor amity." ⁴

But all the monks were not so exemplary. Some-

¹ Milindapañha.

² Pātimokkha.

³ Milindapañha.

⁴ Introduction to the Jātaka: translated in *Buddhism in Translations*.

times two would walk discussing with loud and angry voices, the different degrees of severity they practised, wounding one another with sharp words.¹ Others would avail themselves of some luxury and extravagance which had not yet been made into a rule, and wore long ornamented shoes of a blue, yellow, red, brown, black, orange or yellowish colour,² robes which were not made of torn pieces of cloth, embroidered girdles³ and polished finger nails. But their extravagancies did not last long, for the people of the town, in their intense interest, seemed to know the rules almost as well as the monks themselves, and Visākhā would hear them murmuring with shocked indignant voices: "They act like those who still enjoy the pleasures of the world."⁴ The low murmur would soon reach the Buddha's ears and he would stop the luxury with the gentle rebuke: "This will not conduce, O Bhikkhus to the conversion of the unconverted and to the augmentation of the converted; but it will result, O Bhikkhus, in the unconverted being repulsed from the faith, and in many of the converted becoming estranged." And he would bid them, "Do you, therefore, O Bhikkhus, so let your light shine forth, that you having left the world to enter into so well taught a doctrine and discipline

¹ Mahā-Vagga, v. 6, 3.

² Mahā-Vagga, v. 2, 2.

³ Mahā-Vagga, viii. 29, 1.

⁴ Mahā-Vagga, v. 2, 2.

may be respectful, affectionate, hospitable to your teachers or those who rank as teachers.¹

“There are two extremes, O Bhikkhus, which he who has given up the world, ought to avoid. What are these two extremes? A life given to pleasure, devoted to pleasures and lusts: this is degrading, sensual, vulgar, ignoble, and profitless; and a life given to mortifications: this is painful, ignoble, and profitless. By avoiding these two extremes, O Bhikkhus, the Tathāgata has gained the knowledge of the Middle Path which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvāṇa.”²

¹ Mahā-Vagga, v. 4, 2.

² Mahā-Vagga, i. 6, 17.



THE BHAGAVAT

“ . . . He is Bhagavat, the venerable, the perfectly enlightened, endowed with science and works, the happy, knowing the world, the incomparable, the charioteer of men that are to be subdued, the master, the enlightened of gods and men, the glorious.”

Selasutta of the Sutta-Nipāta.

IV

THE BHAGAVAT

AS Visākhā's life returned, she began to listen to the conversation of the women who lounged about her doorstep, for it was ever about the Buddha and his yellow-robed throng.

"My child's father's brother has seen the Worshipful One," volunteered one of the women one day, as she chopped firewood. "Tell us about it," urged the others. "He and his son went thither with but little noise walking step by step, for Bhagavats are difficult of access, walking alone like lions. After having had some pleasant remarkable conversation with him, he sat apart and looked for the thirty-two signs of a great man on the body of the Bhagavat. He has a perfect body, is resplendent with a bright eye and skin like gold."

"But his tongue?" eagerly asked one of the women, who knew by heart all the thirty-two signs of a great man. "What of his tongue?"

"When the Bhagavat saw that the child's father's

brother hesitated and doubted, he put out his tongue and with it touched and stroked both his ears, touched and stroked both his nostrils, and the whole circumference of his forehead he covered with his tongue.”¹ She looked triumphantly at the awed faces of her companions who prostrated themselves, murmuring :

“ Adoration be to thee who art Buddha, thou art the Master, thou art the Muni that conquers Māra ; after having cut off desire thou hast crossed over and hast carried across this generation.

“ The elements of existence are overcome by thee, the passions are destroyed by thee, thou art a lion, free from desire, thou hast left behind fear and terror.

“ As a beautiful lotus does not adhere to the water, so thou dost not cling to good and evil, to either ; stretch forth thy feet, O hero, we worship the Master’s feet.”²

“ Wonderful it must be to see the Worshipful One,” mused one of the women. “ Great is the power of his love. When Ānanda told the Worshipful One that Roga, the Malla, was a distinguished and well-known person, and that great would be the efficacy of the adherence given by such a well-known person, the Worshipful One suffused Roga

¹ Selasutta of the Sutta-Nipāta.

² Sabhiyasutta of the Sutta-Nipāta.

with the feeling of his love, so that Roga, the Malla, who before had had no desire to see or welcome the Bhagavat, went from dwelling place to dwelling place, and from apartment to apartment seeking the Worshipful One as a young calf follows the kine.”¹

“Moreover,” chimed in another woman, “the man whom Devadatta sent to do him harm was terrified, anxious, excited and alarmed when he saw the Worshipful One and the Worshipful One, seeing this, called him, and, causing him to repent of his folly, stupidity and unrighteousness, delivered to him a discourse in due order, and sent him away.”²

“Then,” broke in another woman only waiting till the last speaker paused to draw breath, to take up the tale, “Devadatta sent Nālāgiri the Elephant—fierce and a manslayer, and he, seeing the Worshipful One, rushed forth with uplifted trunk and ears erect. When the people saw this they climbed up to the roofs of the houses saying, ‘Truly the countenance of the great Samaṇa is beautiful, but the Elephant will do him hurt.’ Then the Worshipful One caused the sense of his love to pervade Nālāgiri, and when the elephant stood before him, he put forth his right hand and stroked his forehead, saying :—

“ ‘Touch not, O elephant, the elephant of men ; for sad, O elephant, is such attack.

¹ Mahā-Vagga, vi. 36, 3, 4.

² Culla-Vagga, vii. 3, 7.

“ ‘ For no bliss is there, O elephant, when he is passed from hence, for him who strikes the elephant of men.

“ ‘ Be not then mad, and neither be thou careless, for the careless enter not into a state of bliss.

“ ‘ Rather do thou thyself so act, that to a state of bliss thou mayest go.’

“ And Nālāgiri took the dust off the feet of the Worshipful One and sprinkling it over his head, retired bowing backwards, while he gazed upon the Worshipful One.”

The women listened entranced and murmured indignantly: “ How wicked was this Devadatta, and how wretched, in that he could go about to slay the Samaṇa Gotama who is so mighty and so powerful.”¹ And the woman who had told the story recited the following stanza:—

“ ‘ Like the elephant calf who eateth mud in imitation of the great beast

“ ‘ That shakes the earth, and eats the lotus plant, and watches through the night among the waters—

“ ‘ So will he, poor creature, die that emulateth me,’ ”² adding: “ Thus said the Bhagavat to the venerable Mahā-Moggallāna and the venerable Sāriputta concerning Devadatta.”

¹ Culla-Vagga, vii. 3, 13.

² Culla-Vagga, vii. 4, 5.

THE BHIKKHUNĪ

“ Just, Ānanda, as when the disease called mildew falls upon a field of rice in fine condition, that field of rice does not continue long ; just so, Ānanda, under whatsoever doctrine and discipline women are allowed to go forth from the household life into the homeless state, that religion will not last long.”

Culla-Vagga, x. 1, 6.

V

THE BHIKKHUNĪ

ONCE as Visākhā sat in the doorway waiting and watching, a sweet-faced nun came up and, attracted by her sorrowful looks, sat down by her. "How now, madam, your face is sad and your countenance dark, tell me why you have not conquered grief and sought refuge in the Buddha, the Law and the Order." Visākhā turned her heavy eyes upon her. "Six months ago I was the happiest woman in the town. It became a saying 'Happy as Visākhā.' There was none like the householder, the father of my son, and the love of his heart was given to me, his faithful, loving wife, possessed of the five beauties. But sickness and death carried off our babe, our little darling, and when the yellow-robed throng arrived in the town my lord left me to become a homeless ascetic. None have loved as I loved, and none have grieved as I grieve."

The nun nodded. "Verily the Worshipful One spake truly :

" ' Never associate with loved or with unloved objects ;
 Not to see the loved and to see the unloved is pain.
 Therefore hold nothing dear, for loss of the loved is
 evil :
 No bonds have they to whom nothing is loved or un-
 loved.
 From what is loved is born grief, from the loved is born
 fear ;
 To the man freed from loving anything there is no grief,
 much less fear.
 From affection is born grief, from affection is born fear :
 To the man freed from affection there is no grief, much
 less fear.
 From pleasure is born grief, from pleasure is born fear :
 To the man freed from pleasure there is no grief, much
 less fear.
 From desire is born grief, from desire is born fear :
 To the man freed from desire there is no grief, much less
 fear.' " ¹

She chanted the stanzas in a monotonous voice,
 and Visākhā listened quietly. Just as she had
 finished, a young Bhikkhu—a mere lad of about
 fourteen years of age—passed by. The Bhikkhunī
 immediately rose, and stretching out her joined
 hands bowed humbly before him. The boy glanced
 at her carelessly and passed on.

" Why," asked Visākhā, " do you, a lady, learned,
 expert, and wise, rise in the presence of him who
 might well be your son? Is he your senior in
 initiation? "

" Nay, verily," replied the nun; " he was but

¹ Dhammapada, 210-215, translated in *The Noble Eightfold Path* by Rev. W. St. Clair Tisdall, D.D.

yesterday initiated. But the Worshipful One has ordained that a Bhikkhunī even of a hundred years standing, shall make salutation to, shall rise up in the presence of, shall bow down before, and shall perform all proper duties towards a Bhikkhu, if only just initiated. This is a rule to be revered and revered, honoured and observed, and her life long never to be transgressed.¹

“ This is the first of the Eight Chief Rules which the Blessed One ordained just as a man would in anticipation build an embankment to a great reservoir beyond which water should not overpass ; even so did the Blessed One in anticipation lay down these Eight Chief Rules for the Bhikkhunīs their life long not to be overpassed.”

“ But why did he not salute you—you, who are separate, earnest, zealous, and resolved—surely it was seemly that he too should pay you reverence.”

The nun answered simply : “ The Worshipful One in a religious discourse said : ‘ Ye are not, O Bhikkhus, to bow down before women, to rise up in their presence, to stretch out your joined hands towards them.’ ”²

“ But does it not irk you, Reverend Lady, to keep this rule and bow down before one who is so much younger ? ”

¹ Culla-Vagga, x. 1, 4, 6.

² Culla-Vagga, x. 3, 1.

"It is only because of these Rules that women were admitted to the Order ; therefore, because I desire to attain to the deathless I embrace with both hands, and place upon my head as a garland of lotus flowers the Eight Chief Rules never to be transgressed all my life long." ¹

The nun's earnestness and humility touched Visākhā.

"Tell me, O Bhikkhunī," she said, "who is Ānanda ? "

"The venerable Ānanda is the cousin of the Worshipful One ; for a long time has he waited on the Tathāgata with kind devoted service ; ² but he is not free from the ties of affection. Tears and sorrow move him, so that he forgets to be calm, recollected, self-controlled. When the venerable Ānanda saw Mahā-Pajāpatī the Gotamī, standing with swollen feet covered with dust, sad and sorrowful, weeping and in tears, at the entrance porch, he enquired of her the reason. ' Inasmuch, O Ānanda, as the Lord, the Blessed One, does not permit women to renounce their homes and enter the homeless state under the doctrine of discipline proclaimed by the Tathāgata.' Then the venerable Ānanda went near to the Worshipful One, and bowing down before him, he told him of Mahā-Pajāpatī's sorrowful con-

¹ Cf. Culla-Vagga, x. 1, 5.

² See Mahā-Parinibbāna-Sutta chapter v.

dition because the Tathāgata had refused her request, and, having three times pleaded in vain, he asked: 'Are women, Lord, capable—when they have gone forth from the household life and entered the homeless state, under the doctrine and discipline proclaimed by the Blessed One—are they capable of realizing the fruit of conversion, or of the second Path, or of the third Path or of Arhatship?' The Worshipful One answered, 'They are capable, Ānanda.' Then Ānanda said, 'If then, Lord, they are capable thereof, since Mahā-Pajāpatī the Gotamī has proved herself of great service to the Blessed One when as aunt and nurse she nourished him and gave him milk, and on the death of his mother suckled the Blessed One at her own breast, it were well, Lord, that women should have permission to go from the household life and enter the homeless state, under the doctrine and discipline proclaimed by the Tathāgata.'¹ Thus, Madam, did the venerable Ānanda exert himself to gain admission for women to enter the homeless state."

¹ Culla-Vagga, x. 1, 3.

THE FOUR NOBLE TRUTHS

" I have overcome all foes ; I am all-wise ; I am free from stains in every way ; I have left everything ; and have obtained emancipation by the destruction of desire. Having myself gained knowledge, whom should I call my master ? I have no teacher ; no one is equal to me ; in the world of men and of gods no being is like me. I am the holy One in this world, I am the highest teacher, I alone am the absolute Sambuddha ; I have gained coolness (by the extinction of all passion) and have obtained Nirvāṇa. To found the Kingdom of Truth I go to the city of the Kāsīs (Benares) ; I will beat the drum of the Immortal¹ in the darkness of this world."

Buddha's words to Upaka after his "Great Enlightenment."
Mahā-Vagga, i. 6, 8.

¹ See "Immortality" Index.

VI

THE FOUR NOBLE TRUTHS

“TELL me, Reverend Lady,” said Visākhā
“what does it mean to be free from the
ties of affection? Does not the Bhagavat bid you
love all living things?”

“Verily, we must show equal love and kindness
to all living things.

“As a mother at the risk of her life watches
over her own child, her only child, so also let every
one cultivate a boundless mind towards all beings.

“And let him cultivate goodwill towards all the
world, a boundless mind, above and below and
across, unobstructed, without hatred, without
enmity.’¹

“As water cleanseth all alike,
The righteous and the wicked, too,
From dust and dirt of every kind,
And with refreshing coolness fills;

¹ Mettasutta of the Sutta-Nipāta.

“ ‘ So likewise thou both friend and foe,
 Alike with thy Good-will refresh,
 And when this Ninth Perfection's gained,
 A Buddha's Wisdom shall be thine.’ ¹

“ This is the Ninth Perfection ; but desire, thirst, attachment, is evil, leading to suffering. O Madam, listen while I unfold to you the *Four Noble Truths* which the Worshipful One proclaimed to the five ascetics when he turned the Wheel of the Law in the Deer Park at Benares. Be favourable, be favourable, dear Lady, suffer not that afterwards you feel remorse, saying, ‘ I did not heed the doctrine of the Tathāgata,’ which is ‘ glorious in the beginning, glorious in the middle, glorious at the end, in the spirit and in the letter ; proclaim a consummate, perfect, and pure life of holiness.’ ² ‘ The drinker in of the Law lies down happily with serene mind ; the wise man always rejoices in the Law proclaimed by the noble ’.” ³

Visākhā's languid eyes fixed themselves on the earnest face of the Bhikkhunī, as she repeated almost word for word the first sermon of the Buddha after his “ Great Enlightenment.”

“ ‘ This, O Bhikkhus, is *the Noble Truth of Suffering* : Birth is suffering ; decay is suffering ; illness

¹ Introduction to the Jātaka, translated in *Buddhism in Translations*.

² Mahā-Vagga, i. 11, 1.

³ Dhammapada, 79, translated in *The Noble Eightfold Path*.

is suffering ; death is suffering. Presence of objects we hate, is suffering ; Separation from objects we love, is suffering ; not to obtain what we desire, is suffering. Briefly, the fivefold clinging to existence is suffering.

“ ‘ This, O Bhikkhus, is the *Noble Truth of the Cause of suffering* : Thirst, that leads to re-birth, accompanied by pleasure and lust, finding its delight here and there. (This thirst is threefold), namely, thirst for pleasure, thirst for existence, thirst for prosperity.

“ ‘ This, O Bhikkhus, is the *Noble Truth of the Cessation of suffering* : (it ceases with) the complete cessation of this thirst,—a cessation which consists in the absence of every passion,—with the abandoning of this thirst, with the doing away with it, with the deliverance from it, with the destruction of desire.

“ ‘ This, O Bhikkhus, is the *Noble Truth of the Path which leads to the cessation of suffering* : that holy eightfold Path, that is to say, Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavour, Right Memory, Right Meditation.’ ¹

“ ‘ But since I possessed, O Bhikkhus, with perfect purity this true knowledge and insight into these four Noble Truths, with its three modifications

¹ Mahā-Vagga, i. 6, 19-22.

and its twelve constituent parts, then I knew, O Bhikkhus, that I had obtained the highest, universal Sambodhi in the world of men and gods. . . .

“ ‘ And this knowledge and insight arose in my mind : “ The emancipation of my mind cannot be lost ; this is my last birth ; hence I shall not be born again ! ’

“ When the Worshipful One spoke thus, the five Bhikkhus were delighted, and one by one they obtained the pure and spotless Eye of the Truth : ‘ Whatever is subject to the condition of origination is subject also to the condition of cessation. ’ ¹

“ ‘ He who is without thirst and without affection, who understands the words and their interpretation, who knows the order of letters, he has received his last body, he is called the great sage, the great man. ’

“ Thus have I heard the Worshipful One said, ‘ I have conquered all, I know all, in all conditions of life I am free from taint ; I have left all, and through the destruction of thirst I am free ; having learnt myself, whom should I indicate ² (as my teacher) ? ’

“ Thus, Madam, it is Thirst, Desire, that leads to suffering and the destruction of desire is the cessation of suffering.”

Visākhā sat upright. “ Cease to desire ! ” she

¹ Mahā-Vaṅga, i. 6, 28-29.

² Dhammapada, 352-353.

exclaimed. "Cease to long to have my beloved's arms around me, cease to hunger for the dancing of my baby's feet upon my knee. Rather suffer ten thousand fold than cease to desire that. To love my lord with the equal love and kindness with which I love the yellow-robed throng or the men-servants hastening to and fro, to have the same affection for my golden son that I have for any beggar's child. No, O Bhikkhunī, I choose to suffer that the strength of my love and my desire may draw my loved ones to my side again."

The nun looked at her without comprehension. In her excitement she was again Visākhā possessed of the five beauties. Her glorious eyes flashed fire, the colour showed bright in cheek and lip and the little pearly teeth shone out between her parted rosy lips. As she sat in a bower of her wonderful hair, she seemed more beautiful than ever in her love and loyalty.

The detached mind of the nun, however, hardly noticed this, nor could she understand the winds of passion that swept over the girl's stormy breast.

"O my lord, my lord," wailed Visākhā. "Why did you leave me alone? Would I not have followed you anywhere? With you I would have shaven off my beautiful hair, I would have walked barefoot till the thorns and stones caused these tender feet to bleed. With you I would joyfully have eaten

coarse rough food and slept peacefully at night with no roof but the sky. Why did you not take me with you, O king of men? Together we would have begged alms. Together we would have gone out into the homeless state."

The Bhikkhunī sighed. "Profound is this doctrine, recondite, and difficult of comprehension, good, excellent, and not to be reached by mere reasoning, subtle, and intelligible only to the wise. I fear you are not easy to instruct, dear Madam," she said. "I fear your mental eyes are darkened by the dust of desire. After he had penetrated the doctrine the Tathāgata hesitated to preach the law saying: 'To this people, therefore, who are given to desire, intent upon desire, delighting in desire, the law of causality and the chain of causation will be a matter difficult to understand. Now if I proclaim the doctrine, and other men are not able to understand my preaching, there would result but weariness and annoyance to me.'

"Then as quickly as a strong man might stretch his bent arm out or draw back his outstretched arm the god Brahmā drew near, trembling lest this law should be withheld whereby gods and men might be freed from the fetters of existence and 'leave the ocean of repeated births, and make an end of sorrow,' adjusting his upper robe so as to cover one shoulder, and putting his right knee on the

ground, he kneeled before the Buddha with joined hands, and pleaded, ' Lord, may the Blessed One preach the doctrine ! There are beings whose mental eyes are darkened by scarcely any dust. Preach the word to them. They will understand the doctrine. Look down, all-seeing One, upon the people lost in suffering, overcome by birth and decay,—thou who hast freed thyself from suffering ! ' ¹

" Three times he pleaded in the same words ; then the Tathāgata, full of compassion, looking over the world with his eye of a Buddha, saw beings whose mental eyes were darkened by scarcely any dust, who were of good disposition and easy to instruct, as in a pond lotuses stand emerging out of the water, and the water does not touch them ; and he addressed Brahmā, saying : ' Wide opened is the door of the Immortal ² to all who have ears to hear. ' ³

" Awake, Madam, rid yourself of the dust of desire that you may understand the Dhamma, sweet and good ; that you may free yourself from suffering."

¹ See " Solitary Buddha," index.

² See " Immortality," index. ³ Mahā-Vagga, i. 5.

THE FIRE SERMON

"What laughter, what joy is there, since there is always
the burning ?

" Enveloped in darkness, seek ye not a lamp ? "

Dhammapada, 146, translated in " The Noble Eightfold Path."

VII

THE FIRE SERMON

VISĀKHĀ'S heart had grown very tender since her sorrow, and her mind misgave her lest she had wounded the nun, so the next time she saw her cross the road she beckoned to her and when the nun came and sat beside her she began timidly :

“ Reverend lady, I was impatient, harsh and wanting in self-control when you were here last. I confess that as a fault. But, O Bhikkhunī,” she went, on clasping her hands over her heart, “ I have a fire inside me from longing to see my dear lord again.”

The nun looked at her compassionately :

“ Yea, verily,” she said, “ Did not the Worshipful One say truly : ‘ Everything, O Bhikkhus, is burning ’ ? Burning with the three fires of Thirst, Ill-will and Delusion. Listen, O Madam, while I repeat to you the sermon on burning which the Worshipful

One delivered to one thousand Bhikkhus who had all been Jāṭilas before.

“ ‘The eye, O Bhikkhus, is burning ; visible things are burning ; the mental impressions based on the eye are burning ; the contact of the eye is burning ; the sensation produced by the contact of the eye, be it pleasant, be it painful, be it neither pleasant nor painful, that also is burning. With what fire is it burning ? I declare unto you that it is burning with the fire of lust, with the fire of anger, with the fire of ignorance ; it is burning with birth, decay, death, grief, lamentation, suffering, dejection and despair.

“ ‘The ear is burning, sounds are burning, the nose is burning, odours are burning. The tongue is burning, tastes are burning. The body is burning, objects of contact are burning. The mind is burning, thoughts are burning.

“ ‘Considering this, O Bhikkhus, a disciple learned, walking in the Noble Path, becomes weary of the eye, weary of visible things, weary of the mental impressions based on the eye, weary of the contact of the eye, weary also of the sensation produced by the contact of the eye, be it pleasant, be it painful, be it neither pleasant nor painful. He becomes weary of the ear. Becoming weary of all that, he divests himself of passion ; by absence of passion he is made free ; and he realizes that re-birth is

exhausted ; that holiness is completed ; that duty is fulfilled ; and that there is no further return to this world.' ¹

“ O Madam, consider, to one who is still entangled in Passion's net there still remain birth, old age, death, sorrow, lamentation, misery, grief, and despair, for the extinction of which in the present life the Bhagavat prescribes.

“ ‘ Even as, although there misery is,
Yet happiness is also found ;
So, though indeed existence is,
A non-existence should be sought.

“ ‘ Even as, although there may be heat,
Yet grateful cold is also found ;
So, though the threefold fire exists,
Likewise Nirvāṇa should be sought.’ ²

“ ‘ Look at this dressed-up lump, covered with wounds, joined together, sickly, full of many schemes, but which has no strength, no hold !

‘ This body is wasted, full of sickness, and frail ; this heap of corruption breaks to pieces, life indeed ends in death.

‘ After one has looked at those grey bones, thrown away like gourds in the autumn, what pleasure is there ! ’ ” ³

The nun delivered this discourse in a monotonous voice with her eyes fixed on one spot. Her attitude

¹ Mahā-Vagga, i. 21, 2, 3, 4.

² Introduction to the Jātaka, translated in *Buddhism in Translations*.

³ Dhammapada, 147-149.

was upright, alert, and self-controlled ; her face tranquil and expressionless. The vanity of existence was strong upon her.

Visākhā caught the spirit of the words and her lips parted in pain. Truly she was " full of many schemes " with " no strength, no hold."

" Alas ! " she cried, " It is true. What pleasure remains ? "

Then drew near a rich lady attended by her slaves male and female. Attracted by the Bhikhunī's gracious, reverend, energetic attitude and expression, she passed with her the greetings of friendship and civility, and sat respectfully at one side.

" Your countenance, Reverend Lady, is serene ; your complexion is pure and bright. In whose name have you retired from the world ? Who is your teacher ? Whose doctrine do you profess ? "

" The great Samaṇa Sakyaputta, an ascetic of the Śākya tribe ; in His the Worshipful One's name have I retired from the world ; He, the Worshipful One, is my teacher ; and His, the Worshipful One's, doctrine do I profess."

" And what is the doctrine, Reverend Lady, which your teacher holds, and preaches to you ? "

" I have but recently received the ordination ; and I have newly adopted this doctrine and discipline. I cannot explain to you the doctrine in

detail ; but I will tell you in short what it means."

" Well, friend, tell me much or little as you like, but be sure to tell me the spirit ; I want but the spirit ; why do you make so much of the letter ? "

" Madam," said the nun gently, " of all objects that proceed from a cause, the Tathāgata has explained the cause, and he has explained their cessation also ; this is the doctrine of the great Samaṇa." ¹

" Explain to me, Reverend Lady, the cause, explain to me, I entreat you, the cessation also."

" This is the principal doctrine of the Buddhas, namely : Suffering, the Cause of Suffering—Desire, the Cessation of Suffering—the Destruction of Desire and the Path which leads to the Cessation of Suffering.² In the knowledge of this Passion's net is destroyed. Re-birth is exhausted, the heat of passion gives way to the cool of Nirvāṇa—the sorrowless, the deathless state."

The new-comer broke in eagerly : " Glorious, glorious ! Just as if one should set up what had been overturned, or should reveal what had been hidden, or should point out the way to one who had lost his way, or should bring a lamp into the darkness, in order that those who had eyes might see visible things. I go to take refuge in the Buddha, the Law and the Order." ³

¹ Mahā-Vagga, i, 23, 5.

² Mahā-Vagga, i, 7, 6.

³ Mahā-Vagga, i, 7, 10.

She then rose from her seat, respectfully saluted the nun and passing round her, with her right side towards her, departed.

“Just as a clean cloth free from black specks properly takes the dye, so this noble woman, even while sitting there, obtained the pure and spotless Eye of the Law. ‘Whatsoever is subject to the condition of origination is subject also to the condition of cessation’,”¹ said the nun turning to Visākhā.

Visākhā shook her head doubtfully. “It may be so,” she said.

¹ Mahā-Vagga, i. 7, 6.

THE GREAT GOING FORTH
FROM HOME

“ Even as a man who long has dwelt
In prison, suffering miserably,
No liking for the place conceives,
But only longeth for release ;

“ So likewise thou must every mode
Of being as a prison view—
Renunciation be thy aim ;
Thus from existence free thyself.”

“ *Third Perfection,*” *Introduction to the Jātaka, translated in*
“ *Buddhism in Translations.*”

VIII

THE GREAT GOING FORTH FROM HOME

ONE day as they thus sat, Visākhā heard one woman, who prided herself on her knowledge, remark : “ There is Rāhula, the son of the Worshipful One.”

“ His son ? ” asked Visākhā eagerly. She so seldom spoke that her voice startled the two women.

“ Yes,” they replied. “ Having left wife and child he went out into the homeless state.”

“ Tell me about it,” begged Visākhā. Then they told her the story of how Prince Siddhattha had been brought up in the midst of comfort and luxury so that “ he knew not that there was evil in the world.” For had not the Isi Asita said of the newborn babe : “ This prince will reach the summit of perfect enlightenment, he will turn the wheel of the Dhamma, he who sees what is exceedingly pure, feels for the welfare of the multitude, and his religion will be widely spread.”¹ Therefore, his parents,

¹ Nālakasutta, of the Sutta-Nipāta.

dreading lest he should go out into the homeless state, had shielded him from sight and sound of ill. Then the god Brahmā, knowing that it was time that he should go forth for the good of gods and men, appeared to him as an old man. The prince cried, "Shame on birth since to every one that is born old age must come,"¹ and agitated in heart returned to the palace. Again the god appeared as a sick man, and a corpse, and when the prince was overcome with the transitory nature of existence, he appeared as a mendicant with stately mien and serene countenance. When the young prince eagerly asked: "Who art thou?" he replied: "I am a homeless ascetic; I seek Nirvāṇa."

All this the women told in their simple language, with a strange intermixture of the recognized formulas, and many interruptions, as they corrected one another and compared notes. Visākhā listened earnestly: "But what of his wife, what of his son?" she said.

"When the Prince returned home they told him that his wife, to whom he had been married for ten years, had at last borne him a son." Visākhā's eyes grew soft. She remembered the day when

¹ Introduction to the Jātaka, translated in *Buddhism in Translations*.

her husband stood at her bedside, and her ecstasy of joy as he took their babe in his arms. The women went on. "He called the child 'Rāhula'—hindrance, because he said, 'a fetter has been born.' Then he went into the room where his dear ones were sleeping, his wife with her hand on the head of the babe, and not daring to touch them, lest she should wake and seek to turn him from his purpose, he went forth to seek deliverance."

Then they went on to describe how his faithful wife had refused all offers of marriage and shaved her head as he had shaved it, and eaten one meal a day from an earthen vessel as he ate it; and how, when he returned, some years later, she led young Rāhula to a window saying: "That, O Rāhula, is your Father"; and how the boy had followed the great Samaṇa, saying: "Thy shadow, O Monk, is a place of bliss. O Monk, give me my inheritance"; and how the Buddha had turned and instructed him, and he had taken refuge in the Buddha, the Law and the Order.¹

"And his wife?" questioned Visākhā.

"But Rāhula's mother would not go to him. She said: 'If I am of any value in his eyes, he will himself come.' And then the Bhagavat came and dealt gently with her. He let her touch his feet as she

¹ Mahā-Vagga, i. 54, 2, 3.

lay weeping before him, and he discoursed on the merit she had accumulated in a former birth, when he and she were born together—the merit that had caused her to be the wife of a Bodhisatta.”

Visākhā's eyes regained some of their former lustre as she listened. “And then——” she panted, longing to hear that he raised her to his arms and his love.

“And then she took refuge in the Buddha, the Law and the Order,” finished the women.

Visākhā turned her head aside and thought long, long thoughts.

“My beloved would not have left me without one word when I had borne him a son,” she mused. “He would never have called our little darling ‘Rāhula’—hindrance. No, I will not shave my head as she has done ; when he comes back he will love me and loosen the band so that my raven hair shall fall to the bottom of my tunic. He will come back and make me his loving wife again. I will not take refuge in the Buddha, the Law and the Order.”

THE BIRTH STORIES

"Through countless births have I wandered, seeking but not discovering the maker of this my mortal dwelling-house, and still again and again have birth and life and pain returned. But now at length art thou discovered, thou builder of this house. No longer shalt thou rear a house for me. Rafters and beams are shattered and with destruction of Desire deliverance from repeated life is gained at last."

Dhammapada, 153, 154, translated in Sir M. Monier Williams' "Buddhism."

IX

THE BIRTH STORIES

SHE roused herself from her meditation to hear the women as they continued their talk.

“ This was not the first time he had given up his wife and child,” said one of the women. “ When he was born as Prince Vessantara he gave up his wife and *two* children.”

“ Yes ; but one of them was a girl,” commented the proud mother of two sons, pulling back the smaller and more lively of the two, as he started on a perilous journey.

“ Do you mean he left them ? ” asked Visākhā.

“ No, a Brāhmaṇ asked for the two children—Jāli and Kaṇhājinā. When Prince Vessantara heard this, mirth arose within him and he abandoned his own children to the Brāhmaṇ beggar. Even once more the god Sakka having descended in the likeness of a Brāhmaṇ, and having offered sacrifice, asked him for the Princess Maddī, the virtuous, the devoted. Taking Maddī by the hand, and filling with water the hollow of her joined hands, he gave Maddī to him with pleased resolution of mind. When Maddī was being given away, the gods in the

sky were joyful ; then, too, the earth with Mount Meru and its banyan-woods trembled. Abandoning Jāli and his daughter Kaṇhājīnā and the devoted Princess Maddī, he regarded it not, just for the sake of Buddhahood. Not hateful to him were both the children, the Princess Maddī was not hateful ; omniscience was dear to him, therefore did he give away his dear ones.”¹

“ But how cruel of him to send away his wife—the virtuous, the devoted,” cried Visākhā.

The women looked at her mildly. “ It was to obtain Omniscience,” they explained. “ It was in this birth he fulfilled the Perfection of Alms-giving ; as he was issuing from his mother’s womb he stretched out his right hand, saying : ‘ Pray, mother, is there anything in the house ? I want to give alms.’ And because he gave away his dear ones for the sake of attaining Buddhahood, he was born in the Tusita heaven—the heaven of perfectly contented beings and remained there till he was born as Prince Siddhattha. This is his last birth. He is the Supreme Buddha.”

“ Wonderful was the almsgiving of the Bodhisatta,” said one of the women. “ In one of his births he was a hare living in a forest. He ate grass and did no one any harm. An ape, a jackal, and an otter

¹ Cf. *Cariyā-Piṭaka*, Book I. Story 9, translated in *The Noble Eightfold Path*.

dwelt with him. He used to teach them their duties and tell them to abstain from evil and give alms on the four fast-days in every month. They did as he told them, and gave beans, corn, and rice. Then he said to himself :—‘ Suppose a worthy object of charity passes by, what can I give him ? I live on grass only ; I cannot offer a starving man grass ; I must give him myself.’ Thereupon the god Sakka, wishing to test his sincerity came in a Brāhmaṇ’s form and asked him for food. When he saw him he said joyfully :—‘ A noble gift will I give thee, O Brāhmaṇ ; thou observest the precepts ; thou painest no creature ; thou wilt not kill me for food. But go, collect wood, place it in a heap, and kindle a fire. Then I will roast myself, and thou may’st eat me.’

“ He said : ‘ So be it,’ and went and gathered wood and kindled a fire.

“ When the wood began to send forth flame, he leaped into the midst of the blazing fire.

“ As water quenches heat, so the flame quelled all the sufferings of life. Cuticle and skin, flesh and sinews, bones, ligaments, and heart—his whole body with all its limbs—he gave to the Brāhmaṇ.”

“ In three of his existences did the Bodhisatta utter words on issuing from his mother’s womb,”

¹ Cariyā-Piṭāka, i. 10, translated by Dr Oldenberg.

said another woman. "When he was born as Mahosadha the physician he came forth with a bunch of sandalwood in his hand, and when his mother asked him, 'My child, what is it you bring in your hand?' he said, 'Medicine, mother.' When he was born as Prince Siddattha, King Suddhodana's son, he strode forward seven paces, and shouted the shout of victory, 'The chief am I in all the world.'"

The women sat silent for a moment, then one said: "It is marvellous; it is wonderful, that we should have been born into a town where the Supreme Buddha dwells, where he preaches the doctrine for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, for the gain, and for the welfare of gods and men." ¹

"Truly," answered the others, "we have done great merit in a former birth to be thus favoured."

Visākhā paid little heed to the stories of marvel that delighted the women, and their innocent self-complacency did not reach her ears. She was busy with her own thoughts. "My beloved would not have left me when I had borne him a son. He would never have given away me, his wife—virtuous and devoted. He will come back to make me his loving wife again."

¹ Mahā-Vagga, i. 11, 1.

THE MEETING

“ He to whom there are no affections whatsoever, whose sins are extirpated from the root, that Bhikkhu leaves this and the further shore, as a snake its old worn out skin.”

Uragasutta of the Sutta-Nipāta.

“ Just as a large bamboo tree entangled is the care one has with children and wife ; like the shoot of a bamboo not clinging let one wander alone like a rhinoceros.”

Khaggavisāṇasutta of the Sutta-Nipāta.

X

THE MEETING

VISĀKHĀ was young, and once her thoughts started on a hopeful strain, they sped apace. Joyful visions of the return of her beloved lord filled her heart till they seemed realities, and the pearly teeth began to show as happy smiles wreathed the beautiful lips. "Visākhā forgets ; she laughs," whispered the women. "Soon we must find her another husband."

But Visākhā did not forget, and one day a look of wonder and amazement crept into her face as a little band of monks drew near. As quickly as a strong man could stretch forth his bent arm or draw it in again, she sped into the road. "My lord," she cried, "see me. I am Visākhā, the mother of your son."

Surely no contrast could be greater than these two as they met and parted. Menḍaka, the householder, was dressed in rich apparel, and servants ran hither and thither to do his bidding ; now

Meṇḍaka, the ascetic, walked with shaven head and yellow robes, humbly begging his rice from door to door. But the melancholy had left his eye, and a look of serene tranquillity had taken its place. He walked calmly and recollectedly, giving heed to his bowl. The change in Visākhā was scarcely less. No jewels sparkled in the sun at the toss of her proud little head ; no heavy armlets clanked as she moved her shapely arms, and no tinkle of tiny bells followed her flying feet. Her lips were blanched, but her hair, her beautiful hair, still remained to her, and she loosened the band as she ran, and fell forward at her beloved's feet, her wonderful hair enclosing her as a shroud. " ' Deserted by her lord, a wife is like a miserable corpse. Close as a shadow would I cleave to thee in this life and hereafter. Thou art my king, my guide, my only refuge, my divinity,' " ¹ she wailed. Surely her beauty and her grief would touch the hardest heart !

But in the ascetic no trace remained of Meṇḍaka, the householder. No sign of recognition hovered in his serene eyes. " What is this ? " he said, looking down on her. I do not even want to touch it with my foot." ²

" O householder," called the little band of women who had gathered round, " It is Visākhā, your loving,

¹ Sītā's address to her husband from the Rāmāyaṇa,

² See Māgandiyasutta of the Sutta-Nipāta,

faithful wife—beautiful, attractive, pleasing and possessed of surpassing loveliness—the pearl among women.”

“Whether it was a man or woman I cannot tell. I saw a set of bones in the way,”¹ he said as he stepped aside.

A murmur of approval went up from the other monks. “Through the moderateness of his passions he notices not his own wife. O wonderful man!” But Ānanda’s kind face grew grave. “She tended him, she loves him, she bore him a son,” he said. “I think he should not have called his faithful wife a ‘set of bones.’ When the mother of Rāhula fell at the feet of the Worshipful One, he dealt gently with her, and taught, incited, aroused and gladdened her by a religious discourse on her virtues in a former existence.”

The monks shrugged their shoulders. “Ānanda is ever thus,” they said. “He it was who exerted himself to procure admission for women to go out into the homeless state because of the tears of Mahā-Pajāpati. And did not the Worshipful One say ‘If women had not received permission to go out from the household life and enter the homeless state, under the doctrine and discipline proclaimed by the Tathāgata, then would the pure religion have lasted long, the good law would have stood fast for

¹ See Visuddhi-Magga, chapter i.

a thousand years. But since women have now received that permission, the pure religion will not now last so long, the good law will now stand fast for only five hundred years. Just as houses in which there are many women and but few men are easily violated by robber burglars ; just so, under whatever doctrine and discipline women are allowed to go out from the household life into the homeless state, that religion will not last long.' Ānanda is ever thus, but he is but a learner." ¹

¹ Culla-Vagga, x. 1, 6.

WIDOWED WIVES

“ The people were annoyed, murmured, and became angry, ‘ The Samaṇa Gotama causes fathers to beget no sons ; the Samaṇa Gotama causes wives to become widows ; the Samaṇa Gotama causes families to become extinct.’ ”

Mahā-Vagga, i. 24, 5.

XI

WIDOWED WIVES

VISĀKHĀ drew herself heavily to her feet and went back home. She ceased to watch the road now her watch was vain, but sat inside the doorway too broken-hearted even to weep. All day long she sat thus ; the slaves watched her from the inner room, speaking softly of her grief. They did not blame the Bhikkhu, for was he not a holy man, who had renounced the pleasures of the world to seek deliverance ? but they pitied her, and they talked in whispers of a young Bhikkhu to whom even his father and mother were no hindrance, so that, disguised with his yellow robes and shaven head and altered mien, he lived for three months in the house of his own mother and never said, " I am thy son ; thou art my mother." ¹

As the shades of evening drew on, the voice of weeping broke on Visākhā's ear, and though she had no heart to listen, she heard a broken voice

¹ See Visuddhi-Magga, chapter iii.

between the sobs, "O, Mother, why has he left me? Am I not beautiful? Do not all who see me turn to wonder at me? And am I not proud and glad for his sake? Do I not love him? When I heard I was to be his wife I could not sleep for joy. The little birds twittering sang of my beloved; the brook running by murmured his dear name. My love seemed written in every glancing sunbeam and sparkling leaf, and now he has left me, the beloved of my soul, the light of my eyes."

The older woman drew the weeping girl to her side. "He was my son, thou pearl among women," she said. "When I taught my baby to walk the bell girdle on his waist and the anklets on his feet sweetly tinkled as I helped him along. His bright eyes henna darkened put to shame the glancing silver fish. His bonny face with two little teeth peeping out behind his rosy dawn lips stole the hearts of all. As I looked at his pretty baby ways I could not bear my happiness. Alas, and I looked to have his little son clinging to my finger. And now my son has gone into the homeless state. What has he come for?"¹ said the old woman breaking into sudden anger. "'The Samaṇa Gotama who causes wives to become widows; who causes families to become extinct.'²

¹ From a work of Tulasi Dāsa on the Infant Rāma.

² Mahā-Vagga, i. 24, 5.

Visākhā's stunned heart had thawed afresh at the old woman's pretty description of her infant son. Her own little darling had been too tiny to walk clinging to her finger, but she had seen him crow and spring with delight as she snapped her fingers, or sprang out on him with a merry, laughing face. She, too, knew what it was to be drowned in love and feel she could not bear her happiness. "Surely the man who loveth not this sweetness has no soul and his life in this world is vain,"¹ she mused. "Surely such love as this cannot die. Did not the Buddha remind Rāhula's mother that he had met her in a former existence? What if I meet my son in a life to come? Oh, if I could know!" she cried, vaguely looking out on the dark sky.

From this time the current of Visākhā's thoughts was changed. She ceased to watch for her husband. Her love had been cruelly wounded, and though she still loved, she instinctively felt her hope was vain. But the baby—"What if I meet him in a future life!" she whispered again, and again her fresh young heart joyfully responded to the notes of hope and love.

¹ Tulasi Dāsa.



THE COMFORT OF THE BUDDHA

“ Lo ! compounds are impermanent, subject to springing
up and dissolution :

Having sprung up, they perish : happy is their suppression.”

Mahā-Pariniṣṣāna-Sutta, vi. 16, translated in “ *The Noble Eightfold Path*.”

XII

THE COMFORT OF THE BUDDHA

‘**W**HAT if I find out how I can meet my baby in a future life ! ’ she thought, and again she set herself to watch and listen.

One day, as she sat thus, the beloved Ānanda passed down the street. He moved slowly, for he was asking alms. Visākhā jumped up, and ran into the house, returning with a basin of porridge—whole rice grains boiled in milk, and, as the monk stood with downcast eyes before her door, she poured the gift into his bowl. He was about to move on, when she said hurriedly : “ Stay, O Venerable Sir, my babe is dead. Tell me how I can meet him in a future life. For I love him so, my golden son ! ”

Ānanda’s kind eyes were troubled. His heart was bigger than his metaphysics. His heart ached for the poor mother, and he longed to comfort her ; but he found it difficult to deliver a pleasant and remarkable discourse when he was sharing in her pain. He began to try to repeat counsels the

Buddha had delivered to King Pasenadi when he came for comfort after the death of his dear delightful grandmother.

"All beings," he said, "that have not overcome death are liable to death, and have death as their goal. For example, whatever potter's vessels there may be, both cooked and uncooked, too, all of them, not having overcome breakage, are liable to breakage, and have breakage, as their goal.¹ It is in the very nature of all things most near and dear unto us that we must divide ourselves from them, leave them, sever ourselves from them."²

Visākhā stretched out her hands in a gesture of despair. Of course she knew that; how could it help her, how comfort her? She looked up almost in anger. This was not what she wanted. Had he nothing better to give her—no hope? But as her eyes fell on the fatherly, troubled face, a sudden impulse seized her. "Why are you different from the others?" she whispered. "Why do you bear traces of sorrow and pain? Tell me, O kindest of men, have you quenched desire?"

Ānanda lifted his mournful eyes to her face. "Alas, Madam, I am but a learner; one who has to work out his own perfection. I am not yet free."

¹ Saṃyutta-Nikāya, translated in *The Noble Eightfold Path*.

² Mahā-Parinibbāna-Sutta, v. 35.

Visākhā watched him as he moved down the street. She saw a look of anger cross his face as a big boy bullied his little sister. She saw joy and love leap into his eyes as a tiny baby toddled across the road. The baby's eyes were bright with excitement and delight, and his adoring mother seized him and almost devoured him in the intensity of her love.

"Surely the man who loveth not such sweetness has not lived at all," she mused. "Ānanda is the best, though he is not yet free."

* * * * *

"Visākhā," said her sister one day, as she sat beside her in the verandah. "Kisāgotamī lost her infant son, her beautiful boy. In her grief she carried him to the Bhagavat and he comforted her.¹ Come, let us see if the Worshipful One has comfort for you."

Visākhā rose, and accompanied by two slaves, followed her sister, who eagerly sped forward to the grove where the Buddha lived.

As they approached the park a feeling of awe possessed them, and silently they walked down the long avenue leading to the grove where the Tathāgata was to be found.

It was early afternoon and the sun's rays were still hot, and nature silent and heavy from the great

¹ Buddhaghosha's Parables.

heat. Now and again a yellow robe flashed against the dark trunk of a tree as a mendicant moved silently on his way. But the morning entering the village for alms was over and the Bhikkhus for the most part were sitting silent wrapped in meditation on the ten impurities ; a bloated corpse, a purple corpse, a putrid corpse, a hacked-to-pieces corpse, a gnawed-to-pieces corpse, a scattered-in-pieces corpse, a beaten-and-scattered-in-pieces corpse, a bloody corpse, a worm-infested corpse ; or on the four sublime states : friendliness, compassion, joy and indifference.¹ Some, however, lolled about, engaged in careless conversation, and laughing loudly.

The quiet, inert life of the Bhikkhus is thus described in the Dhammapada :

“ Very happily indeed we live free from hate among the hating ;

Among men who hate we dwell free from hate.

Very happily indeed we live free from sickness among the sick ;

Among sick men we dwell free from sickness.

Very happily indeed we live uneager among the eager ;

Among eager men we dwell uneager.

Very happily indeed we live to whom there is nothing ;

Feeding on enjoyment we shall be like the Radiant gods.”²

Here and there a hare or small deer started out

¹ From the Visuddhi-Magga, chapter iii. translated in *Buddhism in Translations*.

² Dhammapada, 197-200, translated in *The Noble Eightfold Path*.

of the thicket ; but they had learned great boldness from the goodwill of the Bhikkhus, and scarcely moved out of the way as Visākhā and her companion passed along.

Deeper and deeper grew the gloom, and at last they arrived at the sacred spot where the Supreme Buddha dwelt.

"Yonder is Sāriputta," whispered Visākhā's sister. "It is said that never at any time does he forget to consider that he is like the earth receiving with indifference whatever evil things are thrown upon her ; that he is like water washing filthy as well as clean things ; that he is like the wind and like the fire ; that he is like the gentle ox that wanders from street to street harming none, pervading all with a sense of his love ; that he lives contemplating the loathsomeness of his body." ¹

At the entrance to the grove they were met by Sāriputta, solitary, active, vigilant, who gravely asked their errand.

"Venerable Sir," said Visākhā. "Death has snatched away my son, my beautiful boy. I seek comfort of the Bhagavat."

Then answered the venerable Sāriputta, "The Worshipful One enjoys the bliss of solitude."

Visākhā and her sister meekly resigned themselves to wait ; but it came to pass that the Buddha over-

heard Sāriputta's reply, and said : " It is enough, Sāriputta. Do not keep out Visākhā. Visākhā may be allowed to see the Tathāgata. Whatever Visākhā may ask of me, she will ask from a desire for knowledge and not to annoy me."

Then Sāriputta drew back, saying : " Enter Visākhā, the Worshipful One gives you leave."

The Buddha was seated under a tree in the attitude of meditation. Visākhā stood trembling in the presence of this wonderful man. At first she hardly dared lift her eyes to his serene countenance ; but his strong personality calmed her, and she ventured to look up, and see the beautiful face, the bright eyes, and clear brown skin " like gold." The powerful musical voice, which his followers loved to liken to a lion roaring in the forest, bade her tell her errand.

" O Refuge of the refugeless," cried Visākhā passionately, " comfort me as thou didst comfort Kisāgotamī, thou who hast freed thyself from suffering."

The Buddha looked at her calmly. " Go," he said, " and search for mustard seed. Seek it in a house where neither son or husband, parent or slave has died, and when you have found it you will understand, even as Kisāgotamī understood."

Visākhā respectfully saluted the Buddha, and passing round him with her right side towards him,

departed, but as she went she caught a doubtful look in Ānanda's kind eyes. Would she understand even as Kisāgotamī?

Visākhā and her sister hurried forward impatient to know this comfort that Kisāgotamī had found.

In their eagerness they stopped at the first house they came to. The woman was busy in front of the house washing the vessels for the rice.

"I crave a little mustard seed," said Visākhā. The kindly woman was turning to grant her request, when Visākhā remembered the Buddha's words, and said: "Has any one in your family died?" The woman raised the corner of her garment to her eyes. "My father died a year ago," she said.

They then passed on to the next house and repeated their request and their question; for answer they were led into an inner room where a little group of women were gathered round a tiny motionless form on the bed.

The next house looked gay, and bright-faced women chattered round the door. "Surely here we shall get what we want," they said. "No, none have died here," said the mistress holding her head high. Visākhā was about to exclaim joyfully when a servant plucked her mistress by the sleeve: "Punna, the slave girl, died last month," she whispered diffidently.

On and on they went on their sorrowful quest ; but the answer was ever the same : “ Lady what is it you say, the living are few but the dead are many.”

At last the shades of evening fell, and the tired women returned home. As Visākhā, pained, grieved, and filled with despondency, sat in her verandah, the Bhikkhunī took her seat by her side. Visākhā was too tired to speak, but her sister poured out the story of the day’s adventures.

“ Verily,” said the nun, “ true is the teaching of the Bhagavat, ‘ Impermanent are composite things.’

“ ‘ Whether Buddhas arise, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all its constituents are *transitory*. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all the constituents of being are transitory.

“ ‘ Whether Buddhas arise, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all its constituents are *misery*. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, pro-

claims, discloses, minutely explains, and makes it clear, that all the constituents of being are misery.

“ ‘ Whether Buddhas arise, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being, that all its elements are *lacking in an Ego*. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains, and makes it clear, that all the elements of being are lacking in an Ego.’ ”

¹ Aṅguttara-Nikāya [iii. 134], translated in *Buddhism in Translations*.



THE EGO

"Happy is freedom from lust in this world, getting beyond all desires ; the putting away of that pride which comes from the thought ' I am ! ' This truly is highest happiness."

Mahā-Vagga, i. 3, 4.

" I am nowhere a somewhatness for any one, and nowhere for me is there a somewhatness of any one."

Visuddhi-Magga, chapter xxi., translated in " Buddhism in Translations."

" Misery only doth exist, none miserable.

No doer is there ; naught save the deed is found.

Nirvāṇa is, but not the man who seeks it.

The Path exists, but not the traveller on it."

Visuddhi-Magga, chapter xvi., translated in " Buddhism in Translations."

XIII

THE EGO

“TO whom are you bound with the fetters of affection, dear Madam ? ” said the nun.

“ I love my babe, my little darling, and I love my lord, only he loves me not,” moaned Visākhā.

“ On which of the five groups do you set your affection ? Is it the form group, or the sensation group, or the perception group, or the predisposition group, or the consciousness group ?

“ Which is your child ? Is he the form group, or the sensation group, or the perception group, or the predisposition group, or the consciousness group ?

“ Tell me, I pray you, dear Madam, do you ever ride in a chariot ? ”

“ I go abroad but seldom, Reverend Lady ; but my lord was wont to drive in a chariot attended by his slaves.”

“ Tell me, was the axle the chariot ? ”

“ No, Reverend Lady.”

“ Are the wheels the chariot, or is it the chariot body, or the pole that is the chariot ? ”

Visākhā shook her head.

“ Are the axle, the wheels, the chariot body and the pole unitedly the chariot ? ”

“ Nay, Reverend Lady,” said Visākhā.

“ Then the word ‘ chariot ’ is a mere empty sound. There is no chariot. Just as the word ‘ chariot ’ is but a mode of expression for axle, wheels, chariot body, pole, and other constituent members placed in a certain relation to each other, but when we come to examine the members one by one, we discover that in the absolute sense there is no chariot, exactly in the same way the words ‘ living entity ’ and ‘ Ego ’ are but a mode of expression for the presence of the five attachment groups, but when we come to examine the elements of being one by one, we discover that in the absolute sense there is no living entity there to form a basis for such figments as ‘ I am,’ or ‘ I ’ ; in other words, that in the absolute sense there is only name and form. The insight of him who perceives this is called knowledge of the truth.²

¹ Milindapañha (adapted).

² Visuddhi-Magga, chapter xviii., translated in *Buddhism in Translations*.

“ ‘ Even as the word of “ chariot ” means
That members join to frame a whole ;
So when the Groups appear to view,
We use the phrase, “ A living being.” ’ ¹

“ It is thus we are delivered from the delusion of self, and the selfishness which speaks of ‘ I ’ and ‘ mine. ’ The three fires, Thirst, Illwill and Delusion, are quenched in the knowledge of this truth. For what do you desire ? Is it the form-group, or the sensation-group, or the perception-group, or predisposition-group, or consciousness-group ? With what are you angry ? Are you angry with the hair of the head, or with the hair of the body, or with the nails ? Or are you angry with the earthy element in the hair of the head and the rest ? Or are you angry with the watery element, or with the fiery element, or with the windy element in them ? What is meant by the living being is only the five groups, the six organs of sense, the six objects of sense, and the six sense-consciousnesses. With which of these are you angry ? Is it with the form-group ? Or is it with the sensation-group, perception-group, predisposition-group, or consciousness-group ? Or are you angry with an organ of sense or an object of sense, or a sense-consciousness ? For a person who has made the above analysis

¹ Milindapañha, translated in *Buddhism in Translations*.

there is no hold for anger, any more than there is for a grain of mustard seed on the point of an awl, or for a painting on the sky.¹

“ The ignorant and unconverted man, who is not a follower of noble disciples, not conversant with the Noble Doctrine, considers form, sensation, perception, the predispositions and consciousness in the light of an Ego. He does not recognize the fact that form, sensation, perception, the predispositions and consciousness is each one transitory, evil, and not an Ego. And these five attachment-groups sought after and become attached, long inure to his detriment and misery. This assertion of an Ego is a jungle, a puppet show, a writhing, a fetter, a figment, a notion, a false way.

“ But the learned and noble disciple, who is a follower of noble disciples, conversant with the Noble Doctrine, does not consider form, sensation, perception, the predispositions and consciousness in the light of an Ego. He recognizes the fact that form, sensation, perception, the predispositions and consciousness is each one transitory, evil, and not an Ego. And these five attachment-groups, not sought after and not become attached, long inure to his welfare and happiness,² and lead to absence

¹ Visuddhi-Magga chap. ix. in *Buddhism in Translations*.

² Saṃyutta-Nikāya, xxii. 85, translated in *Buddhism in Translations*.

of passion, cessation, quiescence, knowledge, supreme wisdom and Nirvāṇa.

“ Therefore say I that the Tathāgata has attained deliverance and is free from attachment, inasmuch as all imaginings, or agitations, or false notions concerning an Ego or anything pertaining to an Ego, have perished, have faded away, have ceased, have been given up and relinquished.”¹

¹ Majjhima Nikāya, translated in *Buddhism in Translations*.

MERIT

"Whatsoever woman, upright in life, a disciple of the Happy One, gives, glad at heart and overcoming avarice, both food and drink—a gift, heavenly, destructive of sorrow, productive of bliss—

"A heavenly life does she attain, entering upon the Path that is free from corruption and impurity ;

"Aiming at good, happy does she become, and free from sickness, and long does she rejoice in a heavenly body."

Mahā-Vagga, viii. 15, 14.

"Put all sin far away, do merit, purify the heart. This is the counsel of all the Buddhas.

Dhammapada, 183, Sinhalese Version.

XIV

MERIT

VISĀKHĀ'S desire to meet her babe deepened.

It was in vain the nun pointed out that "Even in heavenly pleasures he finds no satisfaction, the disciple who is fully awakened delights only in the destruction of all desires."¹ She was not "fully awakened," and the nun, despairing of her entering the Order, encouraged and guided her in her efforts to do merit that she might be born in the same life with her son—the light of her eyes. She wisely left the deeper doctrines of the Dhamma, the law of causality, and the chain of causation. She ceased to urge her to seek that which is not birth, the great deathless Nirvāṇa, which is tranquil and free from birth, decay, sickness, grief and joy.

So, although she knew that "as the crested bird with the blue neck"² never attains the swiftness of the swan, even so a householder does not equal

¹ Dhammapada, 187.

² The peacock.

a Bhikkhu—a secluded Muni meditating in the wood,"¹ she contented herself with instructing Visākhā in the duties of a lay disciple that by gaining much merit she might meet her son in a future birth; for Buddha taught, "My action is the womb that bears me."²

"Kinsmen, friends, and lovers salute a man who has been long away, and returns safe from afar. In like manner his good works receive him who has done good, and has gone from this world to the other—as kinsmen receive a friend on his return."³

So she recited stanzas which spoke of the duties of a lay disciple:—

" ' Thus has it been heard by me. Once upon a time the Worshipful One is dwelling at Savatthi in the Jetagrove, in Anāthapiṇḍika's park. Then indeed a certain nymph of beautiful form on a lovely night, illuminating the whole Jeta-grove, approached the spot where the Worshipful One was. Having approached and respectfully saluted the Worshipful One, she stood to one side. Standing indeed to one side that nymph addressed the Worshipful One with the verse:—

" ' Many gods and men have thought about boons,
Desiring prosperity : mention the best boon.' "

¹ Munisutta of the Sutta-Nipāta.

² Aṅguttara-Nikāya.

³ Dhammapada, 219-220.

“ Then the Bhagavat said :

- “ ‘ Both not to serve fools and to serve the wise,
And reverence for the venerable : this is the best boon.
- “ ‘ Both to dwell in a favoured land and meritorious conduct in a former state,
And a perfect aspiration for one’s self : this is the best boon.
- “ ‘ Both much learning and skill and discipline well mastered,
And the word which is well spoken : this is the best boon.
- “ ‘ Attendance on mother and father, cherishing of child and wife,
And an untroubled calling : this is the best boon.
- “ ‘ Both almsgiving and a religious walk and the cherishing of relatives,
And blameless deeds : this is the best boon.
- “ ‘ Ceasing, abstaining, and refraining from drinking harmful strong drink,
And diligence in matters : this is the best boon.
- “ ‘ Both respectfulness and lowliness and contentment and gratitude,
Hearing the Law in due season : this is the best boon.
- “ ‘ Both patience, meekness, and intercourse with monks,
Converse about the Law in due season : this is the best boon.
- “ ‘ Both penance and a religious walk, acquaintance with the Noble Truths,
And the realization of Nirvāṇa : this is the best boon.
- “ ‘ The mind of one touched by worldly matters, of whom does not shake
The sorrowless, passionless well-being : this is the best boon.

“ ‘ Having done such things, everywhere unconquered,
Everywhere prosperously they go : theirs is the best
boon.’ ” ¹

Visākhā listened eagerly ; this was much more intelligible than the abstruse doctrines the nun had hitherto expounded. She could “ serve the wise,” and “ reverence the venerable,” and attend on her father and mother. The tears came into her eyes as she thought how willingly she would wait on husband and child, but they were gone and had left her alone. Oh, if only almsgiving and a religious walk and the cherishing of relatives would gain her merit, so that she might meet her baby in another life !

“ Dear gentle-mannered One,” she said turning to the Bhikkhunī, “ Expound to me the Law, that I may hear it in due season. Patiently and meekly will I converse with you about the Law. I will bestow robes for the Order and food for the Order, and medicine for the sick, and a constant supply of congee for the sick ; for this act of merit may I meet my baby in a future birth ! ”

The nun was delighted. “ It is well. It is well, Visākhā,” she said. “ Then will gladness spring up within you on your calling that to mind ; and joy will arise to you thus gladdened ; and so

¹ Mahāmaṅgalasutta of the Sutta-Nipāta, translated in *The Noble Eightfold Path*.

rejoicing all your frame will be at peace ; and being thus at peace you will experience a blissful feeling of content ; and in that bliss your heart will be at rest ; and that will be to you an exercise of your moral sense, an exercise of your moral powers, an exercise of the seven kinds of wisdom ! ” ¹

Visākhā set herself with renewed energy to her task. Her mother and sister, glad to see her interested in anything, helped her willingly. From dawn to dusk they toiled, heaping up merit.

The Bhikkhus that passed her door were sure of a liberal offering of sweet rice porridge, and curries and gravies of various kinds, and abundant rice milk and honey lumps served with Visākhā's own hands. Tenfold is the merit attached to rice milk.² Quantities of salt and oil and rice and meal were sent to the Park for the use of the Bhikkhus and Bhikkhunīs ; and Visākhā, her mother and sister sewed robes for them with their own hands.

One day, when the Bhikkhunī arrived, she found Visākhā standing in an inner room before a bowl on a table, with a knife in her hand and bright excited eyes. She was surrounded by a group of horror-stricken, but admiring women, who exclaimed : “ Oh wonderful ! oh astonishing ! How believing and how pious is this Visākhā who gives even her own flesh. What else can there be which

¹ Mahā-Vagga, viii. 15, 13.

² See Index

she would not give ? ” ¹ But her mother and sister were weeping in a corner.

“ What are you doing, Visākhā ? ” cried the Bhikkhunī.

“ Reverend lady,” implored Visākhā, “ Hinder me not. Yonder lies a sick Bhikkhu. He craves broth, but will not have life taken for his sake. I wish to cut off my own flesh to provide broth for the sick Bhikkhu. For this act of merit may I meet my baby in a future life ! ”

She raised the knife to cut flesh from the poor thin wasted arm, but the Bhikkhunī caught the knife before it fell.

“ Foolish one,” she said. “ When Suppiyā, the lay devotee, cut off her flesh to make broth for a sick Bhikkhu, did not the Worshipful One, having healed the wound, lay down the rule that no Bhikkhu was to eat meat without having inquired what it was, and the rule that they were not to eat man’s flesh ? Having rebuked the Bhikkhu and delivered a religious discourse, he thus addressed the Bhikkhus : ‘ There are, O Bhikkhus, believing pious people who give up even their own flesh. Let no one, O Bhikkhus, eat man’s flesh. He who does, commits an offence. And let no one, O Bhikkhus, eat meat without having inquired. He who does, commits an offence.’ ” ²

¹ Mahā-Vagga, vi. 23, 4.

² Mahā-Vagga, vi. 23, 9.

“Beware, Visākhā, lest you cause the Bhikkhu to commit an offence.”

Visākhā let the knife drop, and, sitting down heavily, burst into a flood of tears. “Alas, alas ! she cried. “It is of no avail. I know not if I shall ever see my sweet babe again.”

With this check her zeal seemed to ebb away. The constant excitement and strain of hard work had been too much for her wasted strength, and now the reaction set in. She resumed her old listless ways, and day by day sat on the doorstep leaning her chin upon her hand, only now she ceased to watch and wait.

THE JEW

“ I will ransom them from the power of the grave ; I will redeem them from death : O death where are thy plagues ? O grave, where is thy destruction ? ”

Hosea xiii. 14, R.V.

XV

THE JEW

VISĀKHĀ grew daily thinner. The strain on her heart had been too much for a not over robust frame. The feverish anxiety to obtain merit, that she might see her baby in a future existence, only hastened to sap the strength already spent. Her feet grew heavy as lead, her small head bowed as if unable to carry its glory of hair, and again she was seen seated day by day in the doorway, her big eyes shining like two lamps in her wan, pinched face.

“Visākhā is about to pass away from us,” whispered the women sorrowfully. And though their tactless remarks reached the girl’s ears, she heeded them not, or rather heard them gladly, for what use was life to her now her dear ones had gone, and “what if I find my baby in a future life!” was the thought ever in her mind.

One day a strange merchant appeared in the street, passing from house to house, showing his wares. His vigour and alertness contrasted strange-

ly with the stately mien of the yellow-robed throng. He was tall and spare and his curly, black locks fell to his shoulders. His skin was lighter than that of the Indians. The feature that most struck the interest of the women was his large hooked nose. "Like a parrot," they whispered and ran inside, half frightened at the stranger's approach.

But, when he opened his box and began showing his wares, they crept out again, and eagerly fingered the beautiful goods, exclaiming to each other at the lovely flowers, and figures like cobra's hoods embroidered on the silky materials.

Visākhā alone took no interest, until the man, holding up a child's toy, turned to her and speaking brokenly, with a foreign accent, said: "Madam doubtless has a little son to whom she might give this toy."

Visākhā's face worked and she hid it in her hands, while the slave girl whispered: "Her babe is dead. She cannot be comforted."

The vendor stretched out his hand and touched the hem of her garment. "Lady," he said, in a voice full of tender compassion, "Listen while I tell you how a great king bore his grief. He was rich, beloved, and powerful; but he had a heart of love, and he loved tenderly, his little babe, the son of the woman he loved. He would trace her beautiful features in the little face, and when worn

with the affairs of his kingdom, he would seek recreation and peace with the babe and his beloved mother ; but all the time a shadow hung over him, for the child was the child of sin, and a just God had said that he must die.

“ At last one day the servants came and told him the child was ill. The king went out, lay upon the bare earth, and prayed and wept, and besought God for the child. His Counsellors came and would have raised him, and begged him to eat ; but he would not, and for seven days the great king mourned for the little child.

“ And it came to pass that on the seventh day the child died. And when the servants saw that the child was dead they feared to tell him ; for they said, ‘ If he mourned so when the child was yet alive, how greatly he will grieve when we tell him that the child is dead.’ But the king saw them whispering, and asked : ‘ Is the child dead ? ’ and they said, ‘ He is dead.’ Then he arose from the earth, and anointed himself and worshipped ; for he said, ‘ While the child was yet alive I fasted and wept, for I said, who can tell whether God will be gracious unto me that the child may live ; but after he is dead wherefore should I fast, can I bring him back again ? I shall go to him, but he shall not return to me.’ ” ¹

¹ 2 Samuel xii. 14-23.

The glow on Visākhā's face startled the watching slaves, startled even the Jew himself. "I knew it, I knew it," she cried, clasping her hands joyfully, "I shall go to him. I shall meet my baby in a future life."

"Madam," said the Jew gravely, "I come from a far country. My brethren are captives in the land of the Chaldees. In that land there is a seer, and he has told us that 'many of those that sleep in the dust of the earth shall awake, some to everlasting life.'¹ Madam, you will not meet your babe in a future life to be parted again as death succeeds birth. You and he will rise to everlasting life in that land where the inhabitant shall not say "I am sick."² A seer who lived many years ago has told us that 'Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust.'³ Your babe's precious little body that dwells in the dust shall awake and sing. You will see him, not in another body, but the same son that you formerly clasped in your arms. He will not be cut down by the ruthless hand of death, but you will live together for ever and ever."

Visākhā turned her head away, lost in thought. Since her beloved had flouted her, her one thought

¹ Daniel xii. 2.

² Isaiah xxxiii. 24.

³ Isaiah xxvi. 19 (R.V.).

had been to meet her baby again—to live, if possible, one life with him until the inevitable sickness and death separated them again. But this man spoke of “everlasting life,” “no more say I am sick.” How often she had pictured the life she would live with her baby. Perhaps she would be a tigress and he her cub, and she would go forth and hunt for her little one. Perhaps they would be two little birds, and he would nestle softly under her wing. But this strange man said, “dead bodies shall arise.” It was not that the five attachment groups should be dissolved and their Karma reunite in a new being, but that she, Visākhā, would hold her own little baby in her own loving arms.

Could she have made a mistake? Her eyes wandered to the Jew who was still displaying his wares to the chattering servant girls. But no, his accent was bad, his speech broken; but his words were clear enough. After all how simple it was! How much simpler than the doctrine of Karma which spoke of passing on from life to life in endless suffering and weariness, so that the waters in the ocean were not more than the tears she would shed in her weary pilgrimage from birth to birth, and yet denied to her a soul. How she had tried to understand it! She had listened patiently while the good nun had explained to her that “pure stainless Eye of the Law” that “whatsoever hath an origin

tends necessarily to an end." She had listened and tried to understand that the merit of so doing might bring her to her son. But this she did not have to try to understand. Somehow she knew it all. Had she ever heard it before? She searched the recesses of her memory, and was obliged to confess she had never heard it, but it was there, deep down in her heart, already her most prized and precious possession.

The Jew looked at her anxiously. He wondered if it was fancy that made him see a new-born peace in her eyes.

"Sir," she asked gently, "have you ever felt the great king's grief?"

A spasm of pain passed over the Jew's face. "Truly," he said, "it pleased God to take unto Himself my son, my first-born, my well-beloved."

"And you are sure you will see him again?"

"Yes, verily, Madam, that same ancient seer of whom I spoke has told us that 'He hath swallowed up death for ever; and the Lord God will wipe away tears from off all faces.'¹ You and I, Madam, have wept at the approach of death to snatch away the budding flowers of our infants' life; God tells us He will wipe away those tears and swallow up death for ever when their 'dead bodies shall arise.'

¹ Isaiah xxv. 8 (R.V.).

“ One of the Prophets speaks of One who will ‘gather the lambs in His arm, and carry them in His bosom.’¹ Doubtless our sweet babes are safe and happy, gentle_lady.”

¹ Isaiah xl. 11 (R.V.).



THE JEW'S REFUGE

“ Halts by me that footfall :
Is my gloom after all,
Shade of His hand, outstretched caressingly ? ”
“ Ah, fondest, blindest, weakest,
I am He whom thou seekest !
Thou dravest love from thee, who dravest Me.”

Francis Thompson.

XVI

THE JEW'S REFUGE

VISĀKHĀ was visibly growing weaker. She partook listlessly and sparingly of the food they brought her. She drank the strengthening decoctions the physician prescribed, but her strength ebbed away like water out of a leaking vessel, and all knew that her days on earth were numbered.

So it came to pass that, because she seemed to look forward with quiet pleasure to the Jew's visits, he was allowed to come and go as he pleased. Every week he passed by with his pack. He found Visākhā ever leaning against the doorpost, and the slave girls were never tired of fingering his wares, while he talked to their beloved mistress.

Her kinsfolk knew he talked of a new religion, but they heeded it little. They were accustomed to wandering ascetics, each with some new philosophy—some new way of deliverance. True he did not look like an ascetic ; but then he came from a far country.

Visākhā had thought all this out, and on his second visit she questioned him eagerly. "Whom do you follow, Sir? Who is your teacher, and whose doctrine do you approve?"

"My teacher, Madam, was called Hananiah, but it is God whom I follow, and since I am removed from my teacher in a far country, methinks that God Himself is my Teacher now."

"The Bhikkhunī says that it is not proved there is a God and that thoughts of God only hinder the man set out on the Path. They take from him self-reliance and distract his thoughts. She said the Bhagavat says, 'Being your own Lamp, bide ye as your own Refuge, recognizing no other Refuge, having the Law as your Lamp, having the Law as your Refuge.'¹ She told me this one day, Sir, when I, being weak, sought for some one to whom to cry, some one to help and teach me. Sir——" and the beautiful mouth quivered, "since my lord left me I am helpless and alone."

The Jew then prayed unto the God of Heaven. "Madam, believe me, there is a God," he said. "Listen while I tell you of Him. The Lord is full of compassion and gracious, slow to anger, and plentiful in mercy and truth.² Like as a Father pitieth His children, so the Lord pitieth them that fear

¹ Mahā-Parinibbāna-Sutta, ii. 33, translated in *The Noble Eightfold Path*.

² Exodus xxxiv. 6 (R.V.).

Him.¹ He hath said, 'As one whom His mother comforteth, so will I comfort you.'² Verily, Madam, 'God is a refuge for us.'"³

The words fell like refreshing dew into Visākḥā's ears, and she pondered them while the Jew turned to bargain over the price of an embroidered girdle with a curious passer-by. "As one whom his mother comforteth, so will I comfort you." Was God like that? How she had tried to comfort her little son, ever changing his position to ease the restless little limbs, and when at last he fell asleep she had sat for long hours with aching back, not daring to move lest she should disturb his slumbers. Was God like a mother? Why, she would have died to comfort her baby son! "Like as a Father pitieth his children." How tenderly her lord used to watch the baby's waving arms and jerky gestures. How gently he would stroke the soft limbs, and how pitifully shield his frail, helpless little body from injury—but he had deserted him in the hour of his need, when he was sick unto death. Was God like that?

The Jew had finished his bargaining, and turned again to the sick girl. He saw the troubled look on her face, but could not guess the cause, but the God of Heaven, to whom he had prayed, taught him what to say.

¹ Psalm ciii, 13.

² Isaiah lxvi, 13.

³ Psalm lxii, 8.

“ Can a woman forget her sucking child that she should not have compassion on the son of her womb ? Yea, they may forget, yet will not I forget thee.”¹

The troubled look died away, but Visākhā had one more question to ask. “ Sir,” she said, “ you said, ‘ God is a Refuge for us.’ The Bhikkhū also told me to take Refuge in the Buddha, but the Buddha will pass away. He will pass ‘ finally away in that utter passing away that leaves nothing whatever to remain behind.’² Tell me, O thou who knowest God, will He too pass away ? ”

The Jew lifted his hand to Heaven, and with his face glowing with the fervour of his faith, he exclaimed : “ From everlasting to everlasting Thou art God.”

¹ Isaiah xlix. 15.

² Mahā-Parinibbāna-Sutta, v. 20.

“ONE REMAINETH ”

" Now the day is done, and the wind is gone,
And the rose is dead with the spring-time ;
The breeze of dawn, and the evening,
The garden—lost in the sandstorms.

" Now Youth is gone, and the Beautiful,
And Age rides fast to meet them ;
And Life is gone as on the waters,
The bubble bursts in the sunshine.

" Where the waters sweet of the fountain,
And the cedar tall in the garden,
Where the ruby lay in the jewel—
There is waste and desolation.

" Gone the nightingale and the flower-bed,
And the bird that steps so proudly ;
Gone the forest and the peacock—
With grief my heart is broken.

" The home is gone, and the heart's friend,
Whose presence filled the world-space ;
Strange land of very darkness—
Where the Archer never misses.

" Nor the fragrance, nor the morning,
Nor the laugh of merry children,
All is gone—but one remaineth—
'Tis I—the broken-hearted !

" Arise ! even thou, oh broken-hearted,
Come home ! for One remaineth !
There all that's lost awaits thee,
And joy for everlasting.

From Dil-Ruba, Hymns of the East, published by C.E.Z.M.S.

XVII

“ ONE REMAINETH ”

THE days seemed very far away when it had been a proverb, “ Happy as Visākhā ! ”

Then she, joyous and light-hearted, had thought that every one was as happy as herself. Girls joined in her merry laugh. Dimples came and went in the soft cheeks of the little children as they watched her sparkling eyes and gay gestures.

Now all was changed. Visākhā, weary and heavy-hearted, sat in the doorway, and her sad eyes saw old men labouring under heavy burdens, slave girls shrinking from the hand of a cruel mistress, little children wasting under sore diseases, and loving hearts broken by the loss of the best-beloved, and she moaned in the words so often on her lord's lips : “ Ah, would that we might not be born. Would that birth came not to us ! ”

Once the Jew came to the house when her dejection was at its height. He lifted the packs off his

shoulder and his hawk-like eyes sought out likely customers. Visākhā was dreamily watching a sick infant gasping for breath on the verandah of the opposite house. The Jew followed her gaze, but said nothing, guessing that the sufferings of the poor babe carried her thoughts back to her own little darling.

At last, when he had satisfied the curiosity of his customers, and only a few remained to finger goods they evidently did not mean to buy, Visākhā turned to him a wan, tear-stained face. "Truly in all joy there is sorrow. The mother of that babe was filled with joy, when he was born beautiful, strong, and full of health. Now, behold, she weeps as she sees him, her son, pass away. All the constituents of being are misery. At one moment our joy and pride in our beloved is like the nectar of the gods, and the next we drink the poison of grief when death snatches them away, so it must be. The Bhikkhunī says that, as long as we are subject to birth, we may alternately repose on a couch with the devas and writhe on a bed of red hot iron ; bathe in a celestial river, and be plunged in the briny ocean of hell ; become wild with pleasure and mad with pain.¹ All the constituents of being are transitory. None remain^e th ! "

¹ Prince Mahā-nāma to his brother Anuruddha.

“ ‘ Thou, O Lord, remainest, ’ ” ¹ corrected the deep voice of the Jew. “ ‘ They shall perish, but Thou shalt endure. Yea, all of them shall wax old like a garment ; as a vesture shalt Thou change them, and they shall be changed : but Thou art the same, and thy years have no end. ’ ” ²

Visākhā’s sobs ceased and her agitation subsided a little before the majesty of the holy words.

“ Madam,” said the Jew gently, sitting down by her side, “ ‘ The Lord is good to all : His tender mercies are over all His works. ³ He watereth the hills from His chambers : the earth is satisfied with the fruit of His works. He causeth the grass to grow for the cattle, and herb for the service of man : that He may bring forth food out of the earth ; and wine that maketh glad the heart of man : and oil to make his face to shine, and bread which strengtheneth man’s heart. O Lord, how manifold are Thy works ! in wisdom hast Thou made them all : the earth is full of Thy riches. These wait all upon Thee ; that Thou mayest give them their meat in due season. That Thou givest them they gather : Thou openest Thine hand, they are filled with good. ’ ” ⁴

The voice of praise ceased, and he said : “ Come, Madam, let us look around and see if there is more of joy or sorrow, whether the sad are many or the

¹ Lam. v. 19.

² Psalm cii. 26, 27.

³ Psalm cxlv. 9.

⁴ Psalm civ. 13, 14, 15, 24, 27, 28.

glad, whether God's creatures are filled with misery or filled with good."

Visākhā raised her head and looked around. The air was still in the noonday heat. Birds, too sleepy to sing, chirped contentedly on the branches of the trees. Merry squirrels darted to and fro undaunted by the great heat. The bright eyes of a water rat peeped out of the leaves on the banks of the little brook, that, hidden under trees, had managed to survive the piercing rays of the sun. The village bull sauntered down the street, proud of his position of petted favourite, and impudent crows stood on his back and helped him with his toilet. A frog croaked, and Visākhā's eyes turned to see a snake leisurely swallowing his dinner. A half-starved dog yelped as a hard-hearted boy threw a stone at it. Yes, certainly there was misery in the world, but oh, how greatly the joy outweighed it!

She sat still for a few minutes enjoying the droning of the bees, and watching the gambols of the squirrels, and then looked again. The village was resting after the preparation of the midday meal, and the women sat about chattering to each other. One or two, of the more industrious, pounded paddy, turning to laugh at some simple joke of their idle comrades. Cheerful babies toddled about, recklessly running into danger from which they were rescued by their laughing mothers. Tired men

returned from their work in the fields, and threw themselves on the mats, their dutiful wives had spread, rejoicing in the luxury of stretching their wearied limbs. A decrepit old man crawled miserably down the street, and a woman sat, with bowed head, mourning the beloved one who had been carried to his grave. Misery there was truly, but the joy outweighed it.

Visākhā turned to the Jew. “ Verily, sir, the joy is most,” she said.

They turned to watch again and saw one of the frivolous women rise from her careless jesting and with a tender look of compassion go to the sick babe and take it in her arms while she gently bade the tired mother rest and sleep. The mourner raised her head, and patience and resignation was written on her grief-stricken face. The old man hobbled past a group of playful children, and a little lad looked at him with reverent pity, and put out his hand to guide his tottering steps.

The Jew followed Visākhā’s gaze. “ Has suffering no purpose ? ” he asked. The Psalmist says, ‘ It is good for me that I have been afflicted ; that I might learn Thy statutes.’¹ Verily to God’s people in all sorrow there is joy. Before the shining of His presence sorrow is turned into joy. The saints sing aloud upon their beds,² because He will make

¹ Psalm cxix. 71.

² Psalm cxlix. 5.

all their beds in their sickness.¹ The old man finds his hoary head a crown of glory,² and rejoices in the promise of fruit in old age.³ The mourner dries his tears, knowing that He hath swallowed up death for ever,⁴ and that his beloved will not drink nectar one birth and blood the next, but drink of the river of His pleasures,⁵ for evermore."

The Jew's conviction and impassioned earnestness impressed Visākhā profoundly. He seldom used his own words, and the entrance of God's Word gave light and understanding to the simple.⁶

"Madam," he asked, "Have you learned nothing from the sorrows that have overwhelmed you?"

Visākhā considered. Visākhā the glad was beautiful, gay and light-hearted, but reckless and careless about the feelings of others. Her slave-girls had adored her for her beauty, but she had given scant sympathy to the stupid and the ailing. Visākhā the sad knew what sorrow was, and her heart was tender to the sufferers.

Visākhā the glad had been wholly wrapped up in her husband and baby, and her faithful mother had meekly stepped into the back-ground, rejoicing from afar in the joy and prosperity of her wayward child. Visākhā the sad had learnt something of the

¹ Psalm xli. 3. ² Proverbs xvi. 31. ³ Psalm xcii. 14.

⁴ Isaiah xxv, 8 (R.V.). ⁵ Psalm xxxvi. 8. ⁶ Psalm cxix. 130.

depths of a mother's love. The remembrance of tender acts and words of love filled her thoughts.

Neighbours, who had been surly and careless, or who had envied the prosperity of Visākhā the glad, had turned to her in her grief with gifts of sympathy and kindly words.

The Jew was right. Existence is not misery. Joy outweighs sorrow. “ Thou, O Lord, remainest.” From that day Visākhā began to respond to her mother's love, filling the faithful heart with heavenly joy. She took the neighbour's gifts and friendly words with grateful smiles that sent them away amazed. “ Visākhā is more beautiful than ever,” they told each other wonderingly.

VISĀKHĀ'S REFUGE

“ All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in My arms.
All which thy child's mistake
Fancies as lost, I have stored for thee at home :
Rise, clasp My hand, and come.”

Francis Thompson.

XVIII

VISĀKHĀ'S REFUGE

ONE day as Visākhā sat in her corner, the Jew came striding down the street. A small boy tumbled across his path, and he seized him and swung him over his shoulder, and made as though he would carry him off. For a moment the child was frightened; then, as he saw the merry face looking down on him, he and the Jew both made the street resound with their laughter.

Visākhā looked at him wonderingly, and then the man put the child down, and coming to the doorstep, unstrapped his pack.

In the presence of the dying girl, he was as gentle as a woman, and absorbed himself with satisfying the insatiable curiosity of the slave girls and neighbours as to his wares.

At last he turned at the sound of Visākhā's low, sweet voice. "Tell me," she said, "O man of God, have you found deliverance? Are you free?"

The Jew pondered. He knew little of Buddhism and cared less. The metaphysics of India roused no interest in his strong practical mind. His firm faith in a personal God made him look with contempt on "the heathen that know not God." To him God was all and in all. A religion without God was no religion at all. Again the Jewish pride in and longing for children made him despise the shaven ascetics who lived a life of apparent indolence and aimlessness. But as usual, when hard pressed for an answer he fell back upon that book he knew so well. His time of exile had only quickened his love for the sacred words. He was banished from the Holy City and the Holy Temple, but none could exile him from the Holy Book which he had learnt from his teacher Hananiah.

So he began to chant in a monotone a song of deliverance: "'Thou hast delivered my soul from death, mine eyes from tears, my feet from falling. . . . Thou hast loosed my bonds.'"¹

"Dear lady," he said joyfully, "I have found deliverance. I am free."

Visākhā pondered a moment. "But," she said shyly, "Do you no longer thirst? Have you quenched desire?" She asked anxiously, for the merry laughing face of the Jew, as he had caught the little lad, was against all she had learned to

¹ Psalm cxvi. 8, 16,

expect in a holy man. Was the Jew after all blinded with the dust of earthly desire? If so, how could he show her how to find her darling, her little one? For "sin is desire." "As long as a man is led by desire he will be whirled about in existence; for as long as there is birth, there will be death. Existence is called the stream of death; the realm of Māra. Those who continually go to Saṃsāra with birth and death, are the ignorant."¹ How could an ignorant person teach her? The nun's frequent visits had made her very familiar with it all. Her brain was quick by nature, and her longing desire to learn how to meet her baby had made her drink in all the nun's teaching. "Tell me," she again enquired eagerly, "have you conquered thirst? Have you quenched desire?"

The Jew's eyes blazed. "'Conquered thirst, quenched desire!'" he said, "No, madam; 'My soul is athirst for God, for the living God.' No one who knows God wishes to lose that blessed thirst, for it is a thirst that ever increases as it is ever satisfied. 'Quenched desire.' Is not the desire of my soul going out to my wife as I wander in a strange country, to her who is the light of my eyes, and is better to me than ten sons? Do I not desire with a great desire to see Jerusalem again the

¹ Dr. V. Fausboll, Introduction to Sutta-Nipāta.

joy of the whole earth and her sons flocking to her altars to worship? ”

“ But,” said Visākhā faintly, for she was weak and the Jew’s vehemence tired her. “ The Bhikhunī said that ‘ cessation of desire was cessation of suffering.’ ”

“ Dear Madam,” he said gently, “ Is suffering so great an evil? ‘ Before I was afflicted I went astray ; but now have I kept thy word.’¹ Is it not joy to suffer for those we love? Better ten thousand times love and suffer for it than have a dry withered heart that has never desired, never thirsted, never poured forth its love.”

Every word met an answering chord in Visākhā’s loving, faithful heart. Her husband had scorned her, but oh, how she loved him ! Oh, how she thirsted for him ! How she longed to feel his strong arms round her tired body ! Her baby she had laid in the cold earth, but her heart leaped towards the life where she would meet him again. And for all she had suffered she would not be without this love. She would not go back to the old careless days before her two dear ones had come to fill her heart and life, and make her suffer.

But she was tired, the stress of her emotions had worn her feeble frame, and the Jew saw it ; so he turned to go, but before he left he said gently :

¹ Psalm cxix. 67.

“ Madam, your teacher tells you that the cessation of desire is the cessation of suffering, because all here below is vanity and transitory. Our days on the earth are as a shadow, and there is none abiding.”¹ (Oh, happy Jew to have chosen such familiar language, easy to be understood by one steeped in Buddhist thought !)

“ The children of men are vanity. They are as a sleep : in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up ; In the evening it is cut down, and withereth.² The grass withereth, the flower fadeth : but the word of our God shall stand for ever.³ If we set our affections on transitory things desire does mean suffering ; but, if we set our hope on Him who stands for ever, desire means satisfaction, fulfilment, fulness of joy. He satisfieth the desire of every living thing.⁴ Whom have I in Heaven but Thee ? and there is none upon earth that I desire beside Thee.”⁵

The Jew's fervent voice ceased, and he gathered up his pack, looking anxiously to see if his earnestness had been too much for the sick girl.

After he was gone, Visākhā fell into a quiet slumber, and when she woke it was with a strange feeling of rest and peace. As she lay, half asleep,

¹ 1 Chron. xxix. 15.

² Psalm xc. 5.

³ Isaiah xl. 8.

⁴ Psalm cxlv. 16.

⁵ Psalm lxxiii. 25.

half awake, the Jew's words slowly filtered back into her mind. Desire was not wrong. Desire did not mean suffering, if desire was fixed on what will abide. God will abide. Then she remembered all he had said about God—a Father, but without a father's forgetfulness; a mother, but without a mother's weakness. Very pitiful and of tender mercy. Did God pity her? The big tears crept through the closed lids as she thought of her sad lot. How her own mother pitied her! At first she had mourned and wept aloud; but now she just watched her with tender, loving eyes, and voiceless sympathy, quick to see her every want. "As one whom his mother comforteth, so will I comfort you." A feeble little cry went up unto the God of Heaven, "O God I am helpless and alone, comfort me, me Visākhā." And before the prayer left her lips, Visākhā was enfolded in the Everlasting Arms.

SATISFIED

“Thou wilt shew me the path of life : in Thy Presence
is fulness of joy ; at Thy right hand there are pleasures
for evermore.”

Psalm xvi. 11.

XIX

SATISFIED

AFTER a long absence, the Bhikkhunī came once more to sit by the sick girl. She was startled (if such a word can be used of one who is calm, recollected, self-controlled), at the change in her pupil. Visākhā was worn almost to a shadow, and looked as if a breath would blow her away; but the weary face wore a look of perfect peace—all the restlessness was gone, and she greeted the nun with a quiet smile of welcome.

“Madam,” said the nun, “your countenance is serene and bright. Have you reached the sorrowless state? Are you free from desire?”

“The desire of my soul is to Thy Name, and to the remembrance of Thee,”¹ murmured the girl dreamily, as she turned her eyes upon the nun. “I have found God,” she said.

“Alas!” cried the nun in distress. “Such is

¹ Isaiah xxvi. 8.

the teaching of the Vedas, vain and empty as chaff, forsooth. Such only keeps back the mind from self-reliance and following the Path."

"Yes," said Visākhā quietly, "It does hinder the mind from self-reliance; but, dear gentle-mannered One, I have learnt better than that. I have learnt to stay upon my God.¹ Oh," she cried, her eyes brightening, "He is a refuge for us.² I know it, I have proved it. He satisfieth the longing soul, and filleth the hungry soul with goodness.³ I came to Him hungry, and He fed me, thirsty and He gave me drink, weary and He rested me."

The nun shook her head, "'Even in heavenly pleasures he finds no satisfaction, the disciple who is fully awakened delights only in the destruction of all desires.'⁴ Would you forsake the three refuges, to take Refuge in a God you have never seen?"

Visākhā was weak and timid and nervous. Was she mistaken? She had not seen God, was she resting on a myth? Her heart looked Heavenwards, and quick as a dart the answer came, "I, even I, am He that comforteth you.⁵ I will hold thy right hand; fear not, I will help thee."⁶

She turned to the nun with a smile. "I have not seen Him, but I know Him," she said.

The nun looked aghast. "Verily, Madam," she

¹ Isaiah l. 10.

² Psalm lxii. 8.

³ Psalm cvii. 9.

⁴ Dhammapada, 187.

⁵ Isaiah li. 12.

⁶ Isaiah xli. 13.

said, "that is a false and delusive doctrine when, through deliverance from thirst, man escapes from the fetters of existence, from birth, old age, and death, the five constituent parts of his being dissolve, never to be reunited. Think not that you will be absorbed into the Deity, lost in the ocean of the unseen."

"No," said Visākhā, "I shall not be lost in the ocean. I, myself, Visākhā shall, with my babe, stand before the Living God."

"And how," asked the nun, "can you escape your Karma, while you are still bound to life? 'Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed.'¹ 'All that we are is the result of what we have thought : it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.'"²

Visākhā's eyes dilated with fear. Was it so? Was it only by escaping from existence that she could escape that haunting foe?

She had learnt to know the living God, but she had heard nothing of how to escape the evil reward of her demerit.

¹ Dhammapada, 127.

² Dhammapada, 1.

"Is it so?" she murmured. "Is there no way of escape?"

The nun looked at her kindly. "Indeed, Madam, there is. Has not the Worshipful One possessed, with perfect purity, true knowledge and insight into the Four Noble Truths?¹ and has not he preached the Law for the gain of the many, out of compassion for the world, for the good, for the gain, and for the welfare of gods and men,² that they might leave the ocean of repeated births and make an end of sorrow?"

Poor Visākhā sat quite stunned. She did not want to escape existence, she wanted God, and now He seemed very far off. All her sins and demerits rose up before her threatening to follow her with their evil reward. Once she had trod on a Bhikkhu's robe.³ Once she had slept when the Bhikkhunī sought to unfold the law. And, oh how impatient, irritable and cross she had been! Surely her merit was little, and her demerit much.⁴

She was sitting with head bent in a dejected attitude, as the Jew came swinging down the street. "God Almighty bless you, Madam!" he said cheerily, and then seeing her mournful face he added anxiously, "Has anything grieved you?"

She motioned him to a seat. "Sir," she said

¹ Mahā-Vagga, i. 6, 27.

² Mahā-Vagga, i. 11, 1.

³ Culla-Vagga, xi. 10.

⁴ See "Sin," index.

sorrowfully. "I fear your hopes are vain. If I, Visākhā, stand in the Presence of the Living God, even there will my Karma follow me, for 'not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an evil deed.'¹ While I exist, whether in the world of gods or men, I must suffer the fruit of my evil actions."

The Jew's deep voice was very solemn as he quoted: "'Thou wilt cast all their sins into the depths of the sea.'² You, Madam, will stand in God's presence, but not your Karma, as far as the east is from the west, so far has He moved our transgressions from us.³ God has promised that 'though your sins be as scarlet, they shall be as white as snow.'⁴ Karma is powerless to touch the being who rejoices in the Presence of the Living God.

"How He saves us from that ruthless force, we don't know. But that ancient seer, who tells us that God's comfort is even as a mother's, saw into the years to come, saw the Anointed One for whom we wait. It seems in some mysterious way that the Karma of all God's people is to meet on Him; for the seer said," and the Jew's voice grew soft

¹ Dhammapada, 127.

² Micah vii. 19.

³ Psalm ciii, 12.

⁴ Isaiah i. 18.

with awe, “ ‘ The Lord hath laid on Him the iniquity of us all.’ ”¹

This was the last meeting between Visākhā and her Heaven-sent teacher. The next day, as the shades of evening fell, the weeping slave girls gathered to witness the passing away of their beloved mistress. Their lamentations were hushed as they watched the heavenly radiance of her face.

At last she opened her eyes wide, and stretched out her hands as in glad welcome, and her mother bent to catch what the moving lips were saying : “ Whom have I in Heaven but Thee? and there is none upon earth that I desire beside Thee,” she murmured, and Visākhā slept, to wake up after His likeness satisfied.

¹ Isaiah liii. 6.

² Psalm lxxiii. 25.

APPENDIX

ĀNANDA

Ānanda is the most interesting and lovable character in all the Buddhist books. He is intensely human, generous, unselfish, tender-hearted, and humble. His inconveniently tender heart, and his slowness to seize a situation won him more than one rebuke. (*Mahā-Parinibbāna-Sutta*, III, 4, 55, 56 ; *Culla-Vagga*, X, 1, 6 ; XI, 1, 10.)

But his faithfulness never wavered, and the Buddha's dying words show us what he owed to Ānanda's tender care. (*Mahā-Parinibbāna-Sutta*, V, 35.)

His loving nature greatly hindered him on the Path, for when he should have been earnest in effort to free himself from the delusion of self, his thoughts were concentrated on ministering to the Master he loved, and when he should have been calm, recollected, self-controlled, he was thrown off his balance at the sight of Mahā-Pajāpati's swollen feet, or the tears of the women who wept over the death of the Buddha.

Apparently, too, his tender heart and slow brain did great injury to the cause, for had he not urged the Buddha to admit women into the Order, the good law would have lasted a thousand years instead of five hundred. And had he taken the very obvious hint, that the Buddha threw out, and asked him to live on

through the Kalpa, the Great Teacher would have been still preaching the Law!

Ānanda was not, like many stupid people, conceited. He realized that he was "but a learner" (Mahā-Parinibbāna-Sutta, V. 33), and took his rebukes with gentle dignity.

A celebrated Chinese pilgrim, called Hiouen Thsang, who is described as "a doctor of the three Piṭakas," gives us a curious account of the first Council which was held immediately after Gotama Buddha's entry into Parinirvāṇa. "Addressing the assembled multitude, [Kāśyapa] said, 'We ought to collect the Law. Those who have kept it without failure, whose powers of discrimination are clear, such persons may form the assembly. Those who are only learners must depart to their homes.'

"On this they went away, and only 999 men were left, including Ānanda. But the great Kāśyapa excluded Ānanda as being yet a learner. Addressing him, he said, 'You are not yet free from defect; you, too, must leave the assembly. You were a personal attendant on Buddha, you loved him much, and are, therefore, not free from the ties of affection.'

"So Ānanda retired to a desert place. Wearied out, he desired to lie down. Scarcely had his head reached the pillow, when lo! he obtained the condition of an Arhat. Then he returned to the door of the assembly. But Kāśyapa said to him, 'Have you got rid of all ties? If so, prove it; exercise your spiritual power and enter without the door being opened.' Then Ānanda entered through the keyhole, and having paid reverence to the assembled monks, sat down."

(Translated by Rev. S. Beal.)

One wonders if Ānanda the Arhat was as tender, as human, and as lovable as Ānanda, the learner.

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- ALMSGIVING, The First Perfection (*see* Perfections) exhibited in the Bodhisatta's, *see*, lives as Vessantara, *see*, and as the Hare, *see*. 12, 65, 66, 67, 102, 106, 107, 108.
- ĀNANDA, Gotama Buddha's cousin and personal attendant. Chap. ii. 32, 36, 37, 73, 74, 83, 84, 85, 89, Appendix.
- ĀGUTTARA-NIKĀYA, Part of the Sutta-Piṭaka, *see*. 91, 104. *Index* Deities.
- ĀNURUDDHA, Gotama Buddha's cousin, and one of his chief disciples. 14.
- ARAHAT (Arhat). The Saint, the perfect being. "Freed from all pain, from all attachment to existence, and *from all re-creative Act-force*. He has already entered Nirvāṇa while still living,"—*Sir M. Monier Williams*. "Perfect in wisdom,"—*Visuddhi-Magga*. Alone and separate, earnest, zealous, and resolved. He becomes conscious that birth is at an end, that the higher life has been fulfilled, that all that should be done has been accomplished, and that after this present life there is no beyond—*Mahā-Parinibbāna-Sutta*.
- ARAHATSHIP. *See* Arahat. *See* Deities, 37, Appendix.
- ASITA, The Sage who foretold Prince Siddhattha's future Buddhahood. *Nālakasutta of the Sutta-Nipāta*. 59.
- BEAUTIES (the Five), Hair, lips, teeth, skin, and the beauty of youth. 1, 3, 11.
- BENARES, One of the four sacred places of Buddhism, *see*, where Gotama Bhuddha first "Turned the wheel of the Law." *See* Turning the wheel of the Law. 40. *See* Preface.
- BHAGAVAT, Worshipful or Venerable One. A name for the Buddha. Chap. iv., 41, 53, 61, 85, 87, 90, 105, 124.
- BHIKKHUNĪS, Female mendicants, nuns. Chap. v., 41, 42, 45, 51, 54, 90, 96, 103, 106, 107, 124, 147, 150.
- BHIKKHUS, Mendicants, Ascetics, Monks, sometimes translated priests. *See* Preface. Members of the Order, *see*. They entered upon the homeless state that by a solitary life, unhindered by family ties, they might quench desire, and conquer rebirth.

Chaps. iii. and x., 8, 12, 14, 15, 34, 35, 42, 43, 44, 51, 52, 70, 71, 77, 85, 86, 103, 107, 108, 109.

BIRTH, A catastrophe followed by sickness, old age and death, grief, lamentation, suffering, dejection, and despair. The saint, the arahat, *see*, has overcome birth, no longer passes through "weary rounds of birth"; he has found "That which is not birth," i.e. Nirvāṇa.

"Whoso in this doctrine and rule untiringly toils on,
Shall leave the ocean of repeated births and make an end of
sorrow."

7, 42, 44, 47, 52, 53, 60, 103, 129, 141, 149.

BIRTH STORIES. *See* Jātaka.

BODHISATTA (Bodhisattva). One who will become a Buddha. Lit. "One who has knowledge (derived from self-enlightening intellect) for his essence." *Sir M. Monier Williams*. The would-be Buddha must "the ten perfections," *see*, strive to gain and tread the road to Buddhahood so "firm determined" in his mind that "if all within the rim of the world were to become water, [he] would be ready to swim across it with his own arms and get to the further shore . . . in case all within the rim of the world were to become live coals, [he] would be ready to tread on them and so get to the further side." Only a male human being can successfully wish to be a Buddha; an animal, a deity, or a woman cannot successfully make this wish. Gotama Buddha made this resolve in the time of Dīpaṃkara Buddha. Hearing a Buddha was coming, he threw himself on the road crying—

" 'Let now on me the Buddha tread,
With the disciples of his train;
Can I but keep him from the mire,
To me great merit shall accrue.' "

"As he lay in the mud, he opened his eyes again, and gazing upon the Buddha-glory of Dīpaṃkara, The Possessor of the Ten Forces, he reflected as follows: 'If I so wished, I might burn up all my corruptions, and as novice follow with the congregation when they enter the city of Ramma; but I do not want to burn up my corruptions and enter Nirvāṇa unknown to any one. What now if I, like Dīpaṃkara, were to acquire the supreme wisdom, were to cause multitudes to go on board the ship of Doctrine and cross the ocean of the round of rebirth, and were afterwards to pass into Nirvāṇa! That

would be something worthy of me!'" *Introduction to the Jātaka, trans. in "Buddhism in Translations."* 62, 67.

BODY, "Desire originates in the body, sin lies objectively in embodiment or matter, and consequently the human body is looked upon as a contemptible thing." *Dr. V. Fausboll, Introduction to the Sutta-Nipāta*. "This nine-holed, ever-trickling frame," *Introduction to the Jātaka*. See *Meditation*, 6, 53, 86, 87.

BRAHMĀ, Ruler of the third heaven of the realm of form. See *Deities*. 46, 47, 60.

BUDDHA, "The self-enlightened One," from *Budh* to understand, One who without aid discovers the problem of existence, i.e. the Four Noble Truths, see *Bodhisatta*, Former Buddhas. Solitary Buddha, Gotama, Metteyya Buddha, Sam-buddha.

BUDDHA-GHOSHA, (the Sound of Buddha), The greatest Buddhist commentator, see, *Visuddhi Magga*. He was the means of spreading Buddhism throughout Burma. 3, 85.

CARIYĀ-PĪṬAKA, Part of the *Sutta-Piṭaka*. 66.

CHAIN OF CAUSATION, 12 linked chain of the cause of suffering of which Ignorance is the first cause. See *Ignorance*.

"What is the cause of misery and suffering? *Answer*: Old age and death. What is the cause of old age and death? *Answer*: Birth. Of birth? *Answer*: Continuity of becoming. Of continuity of becoming? *Answer*: Clinging to life. Of clinging to life? *Answer*: Desire. Of desire? *Answer*: Sensation or perception. Of sensation? *Answer*: Contact with the objects of sense. Of contact with objects? *Answer*: The organs of sense. Of the organs? *Answer*: Name and form, or individual being. Of individual being? *Answer*: Consciousness. Of consciousness? *Answer*: Combination of formations or tendencies. Of such formations? *Answer*: Ignorance. From Sir M. Monier Williams' "*Buddhism*," Cf. *Mahā-Vagga*, I, 1, 2, 46, 103.

CHARIOT, Illustration used by the Sage Nāgasena to prove the non-existence of an Ego, to King Milinda. 95, 96. See *Preface*.

CONGEE, Milky food for sick people. 106.

CULLA-VAGGA. Part of the *Vinaya-Piṭaka*, see. 14, 29, 30, 31, 35, 36, 37, 74, 150, Appendix.

DEITIES, Devas, gods, supernatural beings, good and evil. Men

by reason of their merit may be reborn as gods. But a god is inferior to a Saint, an Arahāt, *see*, because he is subject to rebirth and passion. "Sakka, the leader of the gods, O priests, is not released from birth, old age, death, sorrow, lamentation, misery, grief, and despair ; in short, he is not released from misery. But that priest, O priests, who is a saint, who has lost all depravity, who has led the holy life, who has done what it behoved him to do, who has laid aside the burden, who has achieved the supreme good, who has destroyed every fetter that binds him to existence, who is released by perfect knowledge, such a priest, O priests, can truly say, 'Come, tell me, where's the man like me.'" *Aṅguttara-Nikāya*, III, 37, *Trans. in "Buddhism in Translations."* Even Brahmā and Sakka, the good deities, did foolish and worldly things, and were rebuked by the Buddha and Moggallāna who went to their respective heavens for the purpose. *Mahajjhima-Nikāya*, 37, 46, *See* Brahmā, Sakka, and Māra. 44, 46, 60, 66, 68, 86, 150, 151.

DEITY, The goal of philosophical Hinduism is to be absorbed into the Deity. 149.

DELIVERANCE from existence and suffering. The goal of both the Hindu and Buddhist. *See* Existence. 6, 7, 8, 12, 43, 64, 77, 139, 140.

DESIRE, Thirst. "Subjectively sin is desire, in all its various forms, viz., desire for existence generally, and especially for name and form, i.e., individual existence. As long as man is led by desire he will be whirled about in existence, for as long as there is birth, there will be death. Existence is called the stream of death, the realm of Māra. Those who continually go to Saṃsāra with birth and death, are the ignorant." *Introduction to the Sutta-Nipāta*, by Dr. V. Fausboll, *Sacred Books of the East*, vol. x. One of the most important of the links in the Twelve-linked Chain of Causation, *see*. *See* Birth, Existence, Transitory.

"What is it causeth man to be ?
What has he, will not be controlled ?
Who are they that rebirth endure ?
From what can respite ne'er be found ?

"Desire ay causeth man to be.
Man's thoughts refuse to be controlled.
All sentient life rebirth endures.
From misery no release is found.

Saṃyutta-Nikāya, *trans. in "Buddhism in Translations."*

14, 34, 43, 44, 46, 47, 64, 70, 84, 94, 103, 141, 142, 143, 144, 147, 148.

DEVAS. *See* Deities.

DEVADATTA, Gotama Buddha's cousin. A treacherous, ambitious disciple who sought to destroy the Buddha, and created a schism in the Order. 29, 30.

DHAMMA, The Law, sometimes translated the Truth. The doctrine of the Buddha. One of the three Refuges. Chaps. vi., vii. 33, 47, 56, 59, 61, 62, 103, 105, 106, 124, 150.

DHAMMAPADA, Part of the Sutta-Nipāta. "A poetical work in 423 stanzas." The Dhammapada is perhaps one of the best known among English-speaking people, of all the Buddhist works. 3, 6, 18, 34, 42, 44, 50, 53, 64, 86, 102, 103, 148, 149, 151.

DIPAMKARA, The Buddha in whose days Gotama Buddha resolved to attain Buddhahood. *See* Bodhisatta.

DUST OF DESIRE, *see* Desire.

DĪGHA-NIKĀYA, One of the five Nikāyas.

EGO, In Buddhism it is of the utmost importance to be rid of the "delusion of self." What is called a "living being" is merely the five groups placed in a certain relation to one another. There is no such thing as "self" or "soul." "Buddhism is not only independent of the theory of soul, but regards the consideration of that theory as worse than profitless, as the source of manifold delusions and superstitions." *Prof. Rhys Davids. Introduction Sabbāsava-Sutta. Chap. xiii. 91, 117.*

EIGHT CHIEF RULES, Rules made by Gotama Buddha for the Bhikkhunīs when women were admitted into the Order. 35, 36.

ELEPHANT, The elephant was a favourite symbol. It was in the form of a white elephant that Siddattha entered into his mother's womb. "The elephant of men." This was no doubt partly because of its being the greatest of beasts, partly because of its deliberation. When The Buddha left Vesālī for the last time, he gazed at it "with an elephant look." *Mahā-Parinibbāna-sutta, iv. 1. Prof. Rhys Davids* explains this as follows: "The Buddhas were accustomed, says Buddhaghosa, on looking backwards to turn the whole body round as an elephant does; because the bones in their neck were firmly fixed, more so than those of ordinary men!" 21, 29, 30.

EXISTENCE, "To the Hindu God is real, existence illusion. To the Buddhist existence is real, God unknowable." To the Buddhist existence is transitory, misery and wanting in an ego. *See* Deliverance, Transitory. 2, 43, 53, 58, 73, 135, 141, 149.

EYE OF THE LAW, or Eye of the Truth. The realization of the doctrine, "Whatsoever is subject to the condition of origination, is subject also to the condition of cessation." 44, 56, 117.

FIRES, Three fires of Thirst, Ill-will and Delusion (of self) to be quenched before Nirvāṇa? *see*, can be gained. *See* Pari-Nirvāṇa. 51, 53, 97.

FIRE SERMON, Chap. vii. A sermon delivered, to the Jāṭilas or Fire-worshippers, soon after "The great Enlightenment" of Gotama Buddha, *see*.

FIVE GROUPS (Khandha, Skandha), Man consists of five groups: Form, sensation, perception, the predispositions and consciousness. At death these dissolve, never to be reunited, but, by the force resulting from the previous actions of the dissolved groups, an entirely new set of five spring up, forming a new being. *See* Karma. "The eternity of becoming not being." *Sir M. Monier Williams.* 95, 96, 97, 98, 117, 149.

FORMER BUDDHAS, Gotama is said to have lived as a Bodhisatta in the days of twenty-four Buddhas, the first of whom was Dīpaṃkara, *see*. *See* Bodhisatta and Great Enlightenment. 90, 91, 102.

FOUR NOBLE TRUTHS, The Buddha's great Discovery:—

1. Suffering.
2. The Cause of suffering.
3. The Cessation of suffering.
4. The Path that leads to the Cessation of suffering.

See Great Enlightenment. Chap. vi. 55, 105, 150.

FOUR SACRED PLACES of Buddhism, "There are these four places, Ānanda, which the believing man should visit with feelings of reverence and awe. Which are the four?"

"The place, Ānanda, at which the believing man can say, 'Here the Tathāgata was born!'"

"The place, Ānanda, at which the believing man can say, 'Here the Tathāgata attained to the supreme and perfect insight!'"

"The place, Ānanda, at which the believing man can say, 'Here was the kingdom of righteousness set on foot by the Tathāgata!'"

"The place, Ananda, at which the believing man can say, 'Here the Tathāgata passed finally away in that utter passing away which leaves nothing whatever to remain behind!'" *Mahā-Parinibbāna-Sutta*, v. 16-29. See Benares, Gotama and Preface.

FUTURE BUDDHA, Metteyya Buddha. . . the Buddha of Love.

GAUTAMA, see Gotama.

GOD, "The only Creator recognized by true Buddhists is Act-force; 'My action is the womb that bears me.'"

"Buddhism has no Creator, no creation, no original germ of all things, no soul of the world, no personal, no impersonal no supramundane, no antemundane principle." *Sir M. Monier Williams*.

"Buddha had no room for God in his philosophy."

"Buddha never seems to have sought for God at all. One of his disciples in our own time is, therefore, practically correct in saying that Buddhism teaches that there is no God, the Creator of the world." *Rev. W. St. Clair Tisdall, D.D.*

"Buddhism is without God, or faith, or prayer. *Mahā-Bodhi Magazine*. See Preface.

GODS, See Deities.

GOOD-WILL, The Ninth Perfection. See Perfections. 42, 87.

GOTAMI, Feminine of Gotama. 36, 37.

GOTAMA (Gautama), The Family Name of the Buddha of Wisdom.

The Buddha of this present age, born, as Prince Siddhattha, in the City of Kapilavastu within the present territory of Nipal, in 557, B.C. See Buddha, Great Enlightenment, Former Buddhas, Bodhisatta). Chaps. iv., viii., xii. 14, 15, 22, 42, 44, 46, 47, 51, 54, 55, 66, 68, 76, 78, 105, 126.

GREAT ENLIGHTENMENT, "The supreme best state of calm," to which Gotama arrived when he left the two extremes (a life of pleasures given to pleasures and lusts, enjoyed in his father's house, and the life of painful, ignoble, profitless mortifications suffered in company with the five Bhikkhus), and took "the middle Path which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvāṇa." *Mahā-Vagga*, i. 6, 17. Then through profound Meditation he understood the "Four Noble Truths." See "The immortal truth, known also to unnumbered saints of yore. See Former Buddhas) that frees mankind from sorrow, pain and death." 23, 42, 46, 59.

GROUPS, See Five Groups.

HARE, One of the births of the Bodhisatta in which he exhibited the perfection of Almsgiving, *see*. 67.

IGNORANCE, Ignorance (of the Four Noble Truths) is the root of all evil—the first link in the twelve-linked chain of causation, *see*. 141.

IMMORTALITY, in Buddhism. The state where there is no birth, therefore no death. "By 'Immortality' Buddha means 'Nirvāṇa.' It is so called as the state in which there can be no death as there is no existence. We might, perhaps, equally well call it 'eternal death.'" *Rev. W. St. Clair Tisdall, D.D.* 40, 47.

INDIFFERENCE, The Tenth Perfection. *See* Perfections. 21, 87.

JĀLI, Vessantara's son. 65, 66.

JĀTAKA, Part of the Sutta-Piṭaka, 550. Birth Stories of the Bodhisatta, Chap. ix. 2, 19, 21, 42, 53, 58, 60. *Index* Bodhisatta.

JAṬILAS, Ascetics wearing long matted hair. 52.

JOTIYA, A fictitious character. 5.

KANHĀJINĀ, Vessantara's daughter. 65, 66.

KARMA, Or the force resulting from action, is, according to Buddhism, the connecting link between the different existences. Buddhism teaches that every being is composed of five constituent elements called the five *khandha*. At death these five *khandha* are dissolved, but a new set of five springs up, caused by the force resulting from the actions of the being who has just died. This Karma is good or bad according to the deeds in the former birth. In Buddhism there is really no such thing as transmigration. The Buddhist does not believe in a soul, so he cannot believe in a passing from body to body. *See* Five Groups. 117, 149, 151.

KHANDHA, or Skandha, *see* Five Groups.

KISĀGOTAMĪ, A girl who, on the death of her infant son, came to the Buddha for comfort. He advised her to get mustard seed from a house where no husband, or son, or parent, or slave had died. Kisāgotamī, finding her search useless, realized "the impermanence of composite things," became a disciple and entered the first Path. 85, 88, 89.

KULLA-VAGGA. *See* Culla-Vagga.

MADDĪ, Vessantara's wife. 65, 66.

MAHĀ, Great.

MAHĀ-MĀYĀ, the Mother of Prince Siddhattha.

MAHĀ-MOGGOLLĀNA, *See* Moggollāna.

MAHĀ-PAJĀPATĪ, Gotama Buddha's aunt and foster-mother who through Ānanda obtained permission for women to go out into the homeless state. 36, 37, 73. Appendix.

MAHĀ-PARINIBBĀNA-SUTTA, Part of the Dīgha-Nikāya of the Sutta-Piṭaka, *see*. It is also called "The Book of the Great Decease," and is an account of the death (Entry into Parinibbāna) of Gotama Buddha. 10, 15, 36, 82, 84, 124, 126, Appendix. *Index*, Arahāt, Elephant, Four Sacred Places of Buddhism, Pari-Nirvāṇa.

MAHĀ-VAGGA, Part of the Vinaya-Piṭaka, *see* Ti-piṭaka. 4, 20, 22, 23, 29, 40, 42, 43, 44, 47, 53, 55, 56, 61, 76, 94, 102, 107, 108. *Index* Chain of Causation, Great Enlightenment, Order, Refuges, Rice Milk, Turning the wheel of the Law.

MAJJĪHIMA-NIKĀYA, Part of the Sutta Piṭaka, 99. *Index* Deities.

MAHOSADHA, One of the births of the Bodhisatta as a physician, exhibiting the Perfection of Wisdom. *See* Perfections. 68.

MĀRA. Buddha's great adversary, ruler of the sixth heaven of sensual pleasure. *See* Deities, 28, 141.

MEDITATION. 86, 87, 104.

MERIT, Chap. iv. 12, 21.

MERU, A gigantic mythical mountain. 66.

METTEYYA, The Future Buddha, The Buddha of Love. *See* Buddha.

MIDDLE PATH, *See* Great Enlightenment. 23.

MILINDA, *See* Milindapañha.

MILINDAPAÑHA, A Buddhist work of great popularity. A dialogue in which King Milinda asks questions which are answered by the Sage Nāgasena. *See* Chariot. 8, 21, 96, 97. *Index* Shaven head.

MISERY, *See* Suffering.

MOGGALLĀNA, One of the Buddha's two chief disciples. *See* Sāriputta. Moggallāna was attacked by robbers who had broken his bones "into bits of the size of rice-grains . . . swathing himself about with meditation, as with a bandage, and thus stiffening his body, he went to the Teacher by way of the air. And having done obeisance, he said : ' Reverend Sir, I am

about to pass into Nirvāṇa.' . . ' In that case, Moggallāna, recite to me the Doctrine, before you go : for I have no other such disciple as you.' " *Buddhagosa's Commentary on Dhammapada, stanza 137. Trans. in " Buddhism in Translations."* 14, 30.

MUNI, Sage. 28, 104.

NĀLĀGIRI, Devadatta's elephant. 29, 30.

NIBBĀNA, *See* Nirvāṇa.

NIKĀYA, The Sutta-Piṭaka is divided into five Nikāyas.

NIRVĀṆA (Nibbāna). The sorrowless, the deathless state (*see* Immortality). " When a man has reached this stage, he has burst all the bonds which bind him to existence, and therefore has reached *arahat*-ship, the next step to Nirvāṇa itself. The *extinction* here referred to, however, is primarily the extinction of *passion*, not that of existence. But when passion has fully died away, the fuel which supports the flame of existence burns out, and the fire itself becomes extinct. Here we have the meaning of the term *Nirvāṇa*. A man who has attained this state of indifference and freedom from passion is often spoken of as having entered Nirvāṇa while still alive. At other times the entrance into Nirvāṇa is mentioned with reference to his death." *Rev. W. St. Clair Tisdall, D.D.*

" So far as the mental groups (sensation, perception, pre-disposition, and consciousness) are concerned Nirvāṇa can be obtained in the present life, but from the form-group deliverance can only be attained at death." *H. C. Warren.*

Synonyms for Nirvāṇa :—That Tranquil State ; The Supreme good ; The Best ; The Immortal Peace ; The Unchangeable State ; The End of Birth and Destruction ; Seclusion ; Destruction of Attachment ; The Well-understood State ; What is Exceedingly Pure ; Security ; Firm Ground ; Freedom from Upadhi (the elements of the world) ; The Dhamma of Seclusion ; Extinction of Craving ; The Imperishable State ; Leaving of Desire ; The Insuperable, the Unchangeable. *See* Five Groups, *see also* Pari-Nirvāṇa. 20, 23, 36, 40, 53, 55, 60, 94, 103, 105.

NOBLE EIGHTFOLD PATH, The fourth of the Four Noble Truths. 43, 52, 94, 102, 124, 148.

ORDER, Fraternity of Bhikkhus. One of the Three Refuges, *Mahā-Vagga*, I, 7, 10. *See* Refuges. 55, 61, 62, 106.

PARI-NIBBĀNA, *See* Pari-Nirvāṇa.

PARI-NIRVĀNA (*Pari-Nibbāna*). The final state of suppression of the Five Groups, *see*, reached by the Arahāt, *see*, after death.

A good deal of confusion is caused by the lack of definiteness in the use of the terms *Nirvāṇa* and *Pari-Nirvāṇa*. *Nirvāṇa* is that state of quietude—release from all pain and all ignorance, to which those attain who have quenched the three fires of Lust, Ill-will and Delusion. The Buddha attained *Nirvāṇa* forty-five years before his death, and on his death he entered into *Pari-Nirvāṇa*, i.e., the five elements of his being were dissolved, never to be re-united, so he experienced no re-birth. Therefore, those are right who, according to Buddhist phraseology, speak of *Nirvāṇa* as a state of bliss and tranquillity. As long as life lasts the Arahāt, or completely freed man, enjoys quietude and freedom from desire. But when the worn-out body ceases to work, the final stage of *Pari-Nirvāṇa* is reached. He is then freed from the fetters of existence and passes away in "that kind of passing away which leaves nothing whatever to remain behind."

"Lo ! compounds are impermanent, subject to springing up and dissolution :

Having sprung up, they perish : happy is their suppression."
Mahā-Parinibbāna-Sutta, trans. in "The Noble Eightfold Path."
See Nirvāṇa. Appendix.

PASENADI, a King who came to the Buddha to be comforted on the death of his grandmother. 84.

PASSION, *See* Desire.

PATH, *See* Noble Eightfold Path.

PĀTIMOKKHA, Part of the Vinaya-Piṭaka, *see*. 19, 20, 21.

PERFECTIONS, Ten Perfections which a Bodhisatta is bound to manifest in his conduct as a necessary preparation for Buddhahood :—

1. Almsgiving.
2. Keeping the Precepts.
3. Renunciation.
4. Wisdom.
5. Courage.
6. Patience.
7. Truth.
8. Resolution,
9. Good-will.
10. Indifference.

PITAKA, *See* Ti-Pitaka.

RĀHULA, The son of Prince Siddattha, born just before he retired from the world. 59, 61, 62, 73, 79.

RĀMĀYAṆA, An Indian work. The life and adventures of Rāma, an incarnation of Viṣṇu, whose wife Sītā was stolen and carried off to Ceylon.

REFUGES, The Three Refuges, Buddha, The Law, and the Order.

"I grant you, O Bhikkhus, this permission : Confer henceforth in the different regions and in the different countries ordinations yourselves (on those who desire to receive them). And you ought, O Bhikkhus, to confer ordinations in this way : Let him (who desires to receive the ordination), first have his hair and beard cut off ; let him put on yellow robes, adjust his upper robe, so as to cover one shoulder, salute the feet of the Bhikkhus (with his head), and sit down squatting ; then let him raise his joined hands and tell him to say :—

" ' I take my refuge in the Buddha, I take my refuge in the Dhamma, I take my refuge in the Saṅgha. And for the second time I take my refuge in the Buddha, I take my refuge in the Dhamma, I take my refuge in the Saṅgha. And for the third time I take my refuge in the Buddha, and for the third time I take my refuge in the Dhamma, and for the third time I take my refuge in the Saṅgha.' " *Mahā-Vagga*, I, 12, 3, 4. 33, 55, 61, 62.

REFUGES, The Third Perfection. *See* Perfections. 8, 58, 61.

RICE MILK, "Tenfold is the merit attached to rice-milk. In what way is it tenfold ? He who gives rice-milk, gives life ; he gives colour ; he gives joy ; he gives strength ; he gives readiness of mind ; rice-milk when it is drunk removes hunger ; dispels thirst ; sets right the humours of the body ; purifies the bladder ; and promotes the digestion." *Mahā-Vagga*, VI, 24, 5. 107.

ROGA, A disciple of Buddha. 28.

SAINT, *See* Arahat.

SAKKA, I.e., The god Indra, ruler of the second heaven of sensual pleasure ; a friendly deity always ready to help men in need. When his aid is required, his throne grows hot. 65, 67,

ŚĀKYA, The tribe to which Prince Siddattha belonged. 54.

SAMAṆA, the Ascetic ; a name for Buddha. 29, 30, 55, 61, 76, 78.

- SAMBODHI**, Perfect Buddhahood. 23, 44.
- SAMBUDDHA**, I.e. perfectly enlightened, a name for the Buddha. 40
- SAMŚĀRA**, Cycle of continued re-births. 141.
- SAMYUTTA-NIKĀYA**, A part of the Sutta-Piṭaka. 5, 18, 98. *Index*
Desire
- SAṄGHA**, The Order, the Fraternity of Bhikkhus. One of the three Refuges, *Mahā-Vagga*, I, 7, 10. *See* Refuges.
- SĀRIPUTTA**, One of Gotama Buddha's two chief disciples. *See* Moggollāna. 14, 30, 87, 88.
- SHAVEN HEAD**, "A recluse shaves off his hair and beard on the recognition of the sixteen impediments therein to the higher life. And what are those sixteen? The impediments of ornamenting it, and decking it out, of putting oil upon it, of shampooing it, of placing garlands round it, of using scents and unguents, and myrobalan seeds, and dyes, and ribbons, and combs, of calling in the barber, of unravelling curls, and of the possibility of vermin. When their hair falls off they are grieved and harassed; yea, they lament sometimes, and cry, and beat their breasts, or fall headlong in a swoon—and entangled by these and such impediments men may forget those parts of wisdom or learning which are delicate and subtle." *Milindapañha*, I, 23. 8, 77.
- SIDDHATTHA**, or Siddhārtha, son of Suddhodana and Mahā Māyā, who afterwards became Gotama Buddha. 59, 66, 68.
- SIN**, "'Sin' would be very misleading. The Christian idea of sin being inconsistent with Buddhist ethics." *Prof. Rhys Davids, Introduction to Sabbāsava-Sutta, Sacred Books of the East*, vol. xi. 149, 151.
- SITĀ**, The wife of the god Rāma, the hero in the poem Rāmāyaṇa. 72.
- SIX ORGANS OF SENSE**, Sight, hearing, smell, taste, touch and mind. 97.
- SKANDHA** or Khandha, *see* Five Groups.
- SOLITARY BUDDHA**, One who has attained perfection *for* himself and *by* himself alone. This is what Brahma dreaded when he urged Gotama Buddha to preach the doctrine. 46.
- SUDDHODANA**, Father of Prince Siddhattha. 68.
- SUFFERING**, The First of the Four Noble Truths, *see. See also* Birth, Existence, Transitory.
- SUPPIYĀ**, A lay devotee, who cut off some of her flesh to make

- broth for a sick Bhikkhu. The Buddha healed the wound and rebuked the Bhikkhu. 108.
- SUTTA-NIPĀTA, Part of the Sutta-Piṭaka. 8, 26, 28, 41, 59, 70, 72, 104, 106. *Index Asita.*
- SUTTA-PIṬAKA, The "Sermon Basket." One of the divisions of the Ti-Piṭaka, *see*.
- TATHĀGATA, A name of the Buddha meaning "One who comes and goes like his predecessors." 14, 23, 36, 37, 42, 46, 47, 55, 88, 99.
- THIRST, *See* Desire.
- TI-PIṬAKA, or Tri-piṭaka, The canonical Scriptures of the Southern School of Buddhism were divided into Three Baskets. The Vinaya Piṭaka or "Discipline-Basket" containing:—
1. Sutta-vibhaṅga, i.e., the Pātimokkha with commentary and notes.
 2. Khandhakas, i.e., Mahā-Vagga and Culla-Vagga, the great section and minor section.
 3. Parivāra-Pāṭha.
- The Sutta-Piṭaka or "Sermon-Basket" containing five Nikāyas or collections—
- Dīgha-Nikāya ;
 - Majjhima-Nikāya ;
 - Saṃyutta-Nikāya ;
 - Aṅguttara-Nikāya ;
 - Khuddaka-Nikāya, consisting of
- | | |
|------------------|----------------------|
| Khuddaka-Pāṭha ; | Therī-Gāthā ; |
| Dhammapada ; | Jātaka ; |
| Udāna ; | Niddesa ; |
| Itivuttaka ; | Paṭisambhidā-Magga ; |
| Sutta-Nipāta ; | Apadāna ; |
| Vimāna-Vatthu ; | Buddha-Vaṃsa ; |
| Peta-Vatthu ; | Cariyā-Piṭaka. |
| Thera-Gāthā. | |
- The Abhidhamma-Piṭaka or the "Metaphysical Basket" containing:—
- Dhamma-Saṅgani ;
 - Vibhaṅga ;
 - Kathā-Vatthu ;
 - Puggala-Paññatti ;
 - Dhātu-Kathā ;
 - Yamaka ;
 - Paṭṭhana.

TRANSITORY, To the Hindu existence is *Māyā—Illusion*. To the

Buddhist existence is *transitory*: "What think you, brother Yamaka? Is form, sensation, perception, the predispositions, consciousness, permanent or transitory?" "It is transitory, brother." "And that which is transitory—is it evil, or is it good?" "It is evil, brother." "And that which is transitory, evil, and liable to change—is it possible to say of it: 'This is mine'; 'this am I'; 'this is my Ego'?" "Nay, verily brother." *Saṃyutta-Nikāya*, XXII, 85, *trans. in "Buddhism in Translations. See Eye of the Law.* 44, 53, 54, 56, 82, 84, 90, 143.

TRANSMIGRATION, Or rather metamorphosis. "To speak of transmigration of souls in Buddhism gives a wrong idea. . . For no true Buddhist believes in the passing of a soul from one body to another, but rather in the passing on of what may be called Act-force, or of the merit or demerit resulting from a man's acts, so as to cause a continuous succession of *transformations*." *Sir M. Monier Williams*. It is this Act-force (Karma) which forms the new being. "Transmigration is not extended as in the Brāhmanical system to plants and stones, though a man could be born as a tree-god." *Sir M. Monier Williams. See Karma.* 117, 141.

TULASI DĀSA, A contemporary of Shakespeare who translated the Rāmāyaṇa into Hindi. 78, 79. *See Preface.*

"TURNING THE WHEEL OF THE LAW," The first proclamation by the Buddha, of his discovery of the "Four Noble Truths and the Middle Path, to the five Bhikkhus with whom he had formerly practised great asceticism. This great event which was accompanied by supernatural signs took place in the Deer Park at Benares. *See Benares. Mahā-Vagga*, I, 6, *Dhamma-hakka-Ppavattana-Sutta.* 42.

TUSITA, The Heaven of "perfectly contented beings." The heaven where the Bodhisatta lived between his births as Vessantara and Gotama. 66.

UPAKA, A naked ascetic who met Gotama Buddha on his way to Benares to turn the wheel of the Law. 40.

VEDAS, From *vid* "to know," Early Hindu hymns, believed to be the very "breath of God." Worship of the personified forces of nature. 148.

VESSANTARA, One of the former births of the Bodhisatta, as a prince in which he exhibited the perfection of almsgiving, *see*. He gave away his wife and two children. For this act he was born into the Tusita heaven where he remained until he entered

- into Mahā Māyā's womb in the form of a white elephant. 65.
- VINAYA PĪṬAKA, The "Discipline Basket." One of the divisions of the Tī-Pīṭaka, *see*.
- VISUDDHI-MAGGA (Path of Purity), an extensive and systematic treatise on Buddhist Doctrine, written by Buddha-Ghosha, *see*, *cir.* 430 A.D. 73, 77, 86, 94, 96, 98. *Index* Arahat.
- WISDOM, The Fourth Perfection. *See* Perfections. *See also* Mahosadha. 68.
- WOMEN, Buddha's views on Women, chap. v. 15, 73.

BUDDHIST SCRIPTURES QUOTED

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